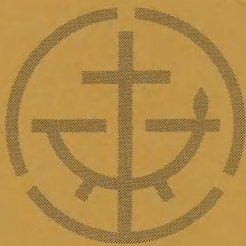


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Lawlaka lama khalaqtul aflak,

Wa lawlaka lama azhartu ilayahi rububiyati.

“If it were not for thee, I would not have created the heavens and manifested My sovereignty”

—A Hadith-i-Qudsi.



Ashabi kan nujumi. Biayyihim

Iqtadaytum ihtadaytum.

“My companions are like stars;

Whomsoever any one of them you follow, you will be rightly guided.”—A HADITH,

Frontispiece, pp. 57 & 60.

STUDIES IN TASAWWUF

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KHAN SAHIB,

KHAJA KHAN, B.A.,

Author of '*The Philosophy of Islam.*'

FOREWORD

NAWAB A. HYDARI HYDAR NAWAZ JUNG BAHADUR, B.A.

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SCHOOL OF THEOLOGY
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FOREWORD

Whilst the esoteric side of the other great religions is made more and more accessible to English readers, it is a matter of great misfortune that similar service is not being rendered to Islam, with the result that the majority of non-Muslims and even many Muslims, who have been brought up entirely under a European cultural environment, remain ignorant of that particular side in Islam which is its core and centre, which really gives life and vitality to its outward forms and activities, and which most can appeal to followers of other faiths owing to the universal character of its content. Mussalmans will therefore, be grateful to a competent scholar like Mr. Khwaja Khan, who has in these pages thrown a great deal of illuminating light on various points in esoteric Islam, popularly known under the name of Tasawwuf (Theosophy). I hope Mr. Khwaja Khan will continue to dig in the fertile and consecrated field he has chosen for his labours and make available from time to time the treasures he finds.

A. HYDARI.

PREFACE

In the preface to my book on "The Philosophy of Islam", I expressed the hope to bring out an enlarged edition of that book; but this was given up, for the present, in favour of this book, which also is a collection of metaphysical Essays—written in the same way as my above mentioned book. It may be observed that a thread of connection is running throughout the essays, although outwardly they appear to be disconnected. The very first essay "Esoteric Narratives" may appear to have no bearing on the subject; but really, it underlies the subject-matter of all the essays; for here, we are dealing with the Esoteric side of Islam; and this essay proves how far an Esoteric meaning underlies the formalism of Islam, and how such a meaning is justifiable in the eyes of the "Elders of the Church" of Islam, and of the great Islamic thinkers. If Islam is denuded of Esotericism, it becomes a mere skeleton of formalities which people of a rationalistic turn of mind would accept only as formalities. Unless this skeleton is clothed with flesh and vivified, the real beauty of Islam cannot be appreciated. Essays II to V deal with the descent of man—*Tanazzulati-Sitta* (the six devolutions); and Essays VI to XI relate to his ascent; Essay XII treats of the history of the subject, and Essay XIII is a comparative study of the same. A life of the makers of Tasawwuf, or at least of those eminent men mentioned in the book was also a desideratum. As a few books already exist in English, *e.g.* Claud Field's "The Mystics and Saints of Islam," Dr. R. A. Nicholson's "Mystics in Islam" (on the lines more or less of Fariduddin Attar's *Tadhkiratul Awlya* and Mulla Jami's *Nafhatul-Uns*), this has been postponed. Lives of these thinkers with a comparative study of their thoughts—philosophical, ethical and illuminational—and of their particular *ashgal* (practices) and *azkar* (repetition of Divine names and formulas) and *malfuzat* (sayings) is, however, still a desideratum.

The Elders of the Church of Islam who have dealt with Tasawwuf have so far done it in detached essays ; whether they be those who have treated it as philosophy, or whether they be those who have treated it as *Khasf* (illumination), like Shaykh Muhiyyuddin ibn-ul-Arabi and Abdul Karim-i-Jili.

The works of writers on Tasawwuf are generally in poetry ; because it was not thought advisable in those days to deal with the subject in a plain matter-of-fact way, and lay bare the truths before ordinary people, whose minds were not prepared to receive them, and who mismanipulated the same, and made use of them as a dangerous weapon ; secondly, propaganda work was best done in those days, by means of poetical effusions. Poetry could not put a philosophical subject in a precise and mathematical style. Subjects were often repeated with a view to drive home the truths and to make them clearer and more understandable. As they thought with Talleyrand that speech was meant to conceal thought, they did not, like Carlyle and Hegel, hesitate to speak in paradoxes. Of course there have been differences of opinion, but these differences of honest opinion are considered to be a real blessing in Islam. *Iktilaf-ul-Ulema rahmatun.*

Again poetry is the best medium of expression for *Ahli-Kashf* (People of illumination). Their Kashf finds a ready and enthusiastic, and forcible expression in poetry; while the best of prose is too dull for the purpose. That which one sees with his inner eye finds expression in conscious measured language. Some people who are not under this occult influence also use Poetry as a matter of mimicry ; but their effusion appears hollow. It may be that they are trying to advance from the unreal to the real. The poetry of Rumi, Sadi, Ibn-ul-Arabi clearly shows that the forcibleness of their poetry had its *fons et origo* in the realization of the realism of their ideas, and in the genuineness of their feelings. The effusive languages of David, St. Paul and

Sri Krishna bear a clear testimony to the fact that they had realized what they expressed. The living pictures in the Alami-Mithal and Barzakh could only be expressed in poetry. The Quran, too, is in the effusive language of the Arabs, but it is not considered to be poetry, as the elements of pre-determination and determined effort are wanting in it (as held by Imam Fikrud-din-i-Razi). In poetry, these elements must be present; the words of God merely passed out of the lips of the Prophet (P. O. H.).

*Gur chi Quran az labi-Paygumbar ast,
Her ki gouyad Haqq na gufta kafir ast*

Although the Quran is from the lips of the Prophet,
Whoever says it is not God's word, hides the truth
(Mathnawi).

And God has said, "We have not taught him poetry." (Sura XXXVI—69.)

The writings of ancient writers are of a synthetical character; they are long discourses which one has to wade through to get at the kernel of the matter. This they appear to have purposely done, to make themselves difficult for the ordinary work-a-day intellect to understand. To understand a complicated and long discourse, the reader has to analyse the subject-matter. Herbert Spencer's Synthetical Philosophy is based on an analytical basis. You cannot take away a single sentence or a single paragraph, without obscuring the meaning of a whole chapter. Here our great thinkers have made themselves purposely obscure; perhaps by not dealing with each subject separately. Shaykh Sadruddin of Qoniah was a disciple of Ibn-ul-Arabi, as Schelling was of Hegel; and he was one of the few persons who lectured on *Fusus-ul-Hikam*, and yet he confessed not to have understood his master properly as Schelling had confessed in the case of his own master; the difference, however, was that the Shaykh's writings were in a vein of *kashf* (illumination), and Hegel was a purely speculative philosopher.

I have tried to put the thoughts of these elders in such a way that the different parts of the system harmonized with one another, at least to the best of my understanding. At the end of the book, I have given explanations of technical terms. The significance of some of these terms is not yet definitely settled, just as is the case in respect of technical philosophic terms used by different English writers. Writers sometimes use these terms in different senses; sometimes the definitions are not clear cut.

Some terms found in the book like Ahadiyat Wahdat, Wahidiyat do not find a place in the glossary; since they have been explained at some length in the body of the book itself. I have tried to fix these explanations on to well-established and accredited usages.

Some thoughts in the realm of philosophy are to be ordinarily realised by revolving them in one's mind; (specially if they are to accord with particular schools of thought;) I have made a study of this subject for some years, and leave it to the reader to judge how far I have been able to make my exposition of it understood on these lines. The object of the treatise is not controversial; a few quotations have been made from the scriptures of Christianity and Hinduism, to show the identity of aim of all religions, and how far these have a common basis.

*Kufr kafir ra wa din dindar ra,
Dharra-i-dardi dil-i-Attar ra*

Infidelity (welcome) to an infidel and piety to the pious man,

An atom of ache to the heart of Attar.

The transliteration system of the Royal Asiatic Society of London has been adopted. It is desirable, no doubt, to have a definite system of spelling; but intonation, and even pronunciation differ in different places—say in India and Persia, India and Arabia; and it is

difficult to fix on any one intonation as the standard. An Englishman's intonation sometimes differs from that of a Scotchman or Welshman. The question in transliteration is not the spelling of written words; but of the spelling of words as pronounced. I was most prepared to use S for *th* for the sound of *saw*; and, z for *dh* for the sound of *zal* as in Dr. Duncan Forbes' Dictionary, that would have been more intelligible to people out here; but with a view to a uniformity of spelling, as fixed and standardized by the R. A. S., their system has been let alone.

Essays III, XIII and Appendix II originally appeared in the *Theosophist*; and the rest in the *Muhammadan* of Madras. I have to thank the Editors of these journals for their courtesy in allowing me to make use of these publications. I am also indebted to Maulavi Muhammad Naim-ur-Rahman Sahib M.A., H.P., Professor of Arabic in the Government Muhammadan College, Madras, for revising, in proof, the transliteration of Classical and Vernacular words according to the system of the Royal Asiatic Society; and to Nawab A. Hydari Hydar Nawaz Jung Bahadur, B.A. Finance Minister to H.E. Highness the Nizam, for his encouraging foreword.

Royapettah, Madras.

KHAJA KHAN.

STUDIES IN TASAWWUF

ESOTERIC NARRATIVES

*Guz zi sirri marifat agah sh awi,
Lufz bu guzari sua maana sha wi (The methnavi.)*

If thou wouldst be acquainted with inner meaning,
Drop the letter and adopt the spirit.

Direct exposition of a spiritual theme is avoided in the holy scriptures of most religions. The glare of the sun is too strong and blinding to the watery eye. If one wishes to have a view even of its penumbra, one must use coloured glasses. Direct facts are misleading and confusing to the ordinary man; esoteric writers and speakers have all along clothed realities in many-hued garbs, so that those who have eyes to see may see. Sri Krishna has not laid his truths in their simple nakedness. Jesus Christ has spoken in parables; he, even said, that pearls should not be thrown before swine. Common people, not realizing the drift of argument, go astray; it requires a certain amount of leavening in one's temperament to grasp facts; culture is not a correct word here to use, as that implies only intellectual ploughing and sowing; leavening implies fermentation of feelings to the proper degree, in addition to training of the intellect. Not possessing this leavening, they either go astray or are led to make the confusion of the world worse confounded.

Great teachers have therefore hit upon ceremonials as the basis on which training is fixed. These ceremonials are their *shari'at* or exoteric laws. *Shari'at* is from *shar*, the beaten-out path in the desert, which leads to a watering *ghat*. If you take this way, it leads you straight to the *ghat*, where the water of life is found—the *haqiqat* (Truth) lies enveloped in this *shari'at*. To cut through the shell to get at the kernel of the truth is a

laborious task. In the Quran itself, the verses are of two kinds—*Ayat-i-Bayyinah*, plain verses; they are writ large, so that one that runs may read *e.g.*, the stories of the former prophets, laws about the division of property (*ilm-i-farayiz*), commandments—positive and negative, etc. Then there are *Ayat-i-Mutashabihāt* (verses involving doubt); which can be interpreted in as many as seven different ways.

These latter kind of verses have given rise to as many as 72 sects. They relate to the essence and attributes of God, the mysteries of prophetship—in fact to the Greater Mysteries of Islam (*Ilm-i-Haqayaq*) and the Lesser Mysteries (*Ilm-i-Daqayaq*).

Not only in the Quran are there such narratives, but Sufi writers have exposed their facts in the form of stories.

The *Methnavi* of Jelaluddin Rumi is full of stories; and moral is drawn only for those who have eyes to see; the lesser writers of mysteries—Shaykh Sadi, for example, also sometimes draw out their truths in the form of stories. While this form of exposition obscures the mental horizon of those who have no taste for the deeper truths of life, it becomes most palatable to those who are in for it.

Dhawq-i'in bada na dani ba khuda ta na chashi.

“The intoxication of this wine you do not relish, until you have tasted of it.”

“Verily we have cast veils over their hearts, lest they should understand the Quran, and into their ears caused thickness of hearing.” Moses asked God whether there was any one man more knowing than himself; and he was directed to go to Khizr. Khizr is supposed to be one Balya-ibni-Malacan, who having drunk of the water of life had become immortal. Moses with his servant, Joshua, proceeded to the place where

the two seas met. When they arrived at the meeting of the two seas, they forgot the fish (the roasted one) which they had brought for their dinner; and the fish took its way freely to the sea. When Moses called for dinner, Joshua told him what had actually happened. They then returned to the place from which the fish had jumped into the sea. Here Moses met Khizr and requested him to be allowed to follow him "that thou mayest teach me part of that which thou hast been taught." Khizr answered "verily thou couldst not bear with me: for how couldst thou patiently suffer those things, the knowledge whereof thou doest not comprehend." Moses replied "Thou shalt find me patient if God please." (The Quran* continues).

"So they both went on by the seashore, until they got aboard a ship; and Khizr made a hole therein. And Moses said unto him "Hast thou made a hole therein, so that thou mayst drown those who are aboard? thou hast done a strange thing." He answered "Did I not tell thee that thou couldst not bear with me?" Moses said "Rebuke me not, because I did forget, and impose not on me a difficulty which I had not anticipated." Wherefore they left the ship and proceeded until they met with a youth; and Khizr slew him. Moses said "has thou slain an innocent person, without his having killed another? Now has thou committed an unjust action." He answered, "Did I not tell thee that thou couldst not bear with me." Moses said, "If I ask thee concerning anything hereafter, suffer me not to accompany thee; now hast thou received an excuse from me." They went forward, therefore, until they came to the inhabitants of a certain city; and they asked food of the inhabitants thereof; but they refused to receive them. And they found therein a wall, which was ready to fall down, and Khizr set himself to put it upright. Whereupon Moses said unto him, "If thou wouldst, thou mightest doubtless have received a reward for it." He answered, this shall be a separation between

me and thee ; but I will first declare unto thee the signification of that which thou couldst not bear with patience. The vessel belonged to certain poor men, who did their business in the sea ; and I was minded to render it unservicable, because there was a King behind them, who took away every sound ship by force. As to the youth, his parents were true believers ; and we feared, lest he being an unbeliever should oblige them to suffer his perverseness and ingratitude ; wherefore we desired that their Lord might give them a more righteous child in exchange, and one more affectionate towards them. And the wall belonged to two orphan youths in the city ; and under it was a treasure hidden, which belonged to them, and their father was a righteous man ; and thy Lord was pleased that they should attain their full age and take forth their treasure, through the mercy of thy Lord ; and I did not what thou has seen, of mine own will, but by God's direction This is the interpretation of that which thou couldst not bear with patience."

Khizr met Moses at the junction of the rivers : Love and Humanity—the unmanifest and manifest of Nirguna and Sarguna or exotericism and esotericism. The Quran says " we have issued two seas that never mingle with one another ; there is a partition between them that is irremovable.

(a) *Marajal bahrayni yaltaqiyan bayna huma barzakhun la yab ghiyan.*

David too refers to this partition " Deep calleth unto deep at the noise of thy water spouts ; all thy waves and billows are gone over me."*

When one is on this cataract, one requires a boat and a boatman to tide over it. Moses met the boatman in the person of Khizr and the boat was the boat of spiritual training. When the boat reaches the other side of the river, there lives a King who confiscates all sound boats. To save his ship, Khizr, the spiritual guide

*Psalm 42: 7, (1) (a) *Suara Rabman*, (LV.19, 20)

springs a leak in it. This is the hole of Love in the bottom of Humanity, Satan is unable to confiscate it; a leaky boat is of no good to him. In such a boat Humanity passes over to Spirituality.

Khizr and Moses, the *guru* and disciple, it may be, landed on the other side of river, in the country over which the tyrant ruled. Khizr took hold of a youth, *i.e.*, desire and slew him outright. This youth was *Nafs* (desire-body). In the second stage of the journey one has to kill his desire-body; unless desires are killed, there can be no progress, this demon in the shape of a youth will be shadowing our steps. The two then leave this country and enter another country—a country inhabited by plunderers no doubt—and in a state of ruin. Here Khizr and Moses have to satisfy their creature comforts, but no body would give them a crumb of bread. Khizr, however, sets about repairing a wall in imminent danger of falling. Under the shadow of this wall, two precious treasures lie buried—Treasure of Prophetship and Saintship, the two orphans referred to. In this country of plunderers, the wall of *shari'at* is protecting these two treasurers. Under the protection of ceremonial institutions, the peace of the country was maintained. If the wall of *shari'at* had collapsed, the two treasures would have fallen into unworthy hands. Hence *shari'at* (ceremonial institutions) protects spiritual treasures.

Here is another story from Shaykh Sadi's *Gulistan* (Chap. I). A King was travelling in a boat with his Ajami slave; the slave who had not seen the troubles of the sea, began to tremble and wail and gnash his teeth. A physician was sitting in the same boat. He said "If your Majesty order me, I shall make him quiet by a device." The King agreed. The physician ordered that the slave should be thrown into the sea, and after he had had two or three dippings to be pulled up by the hair of his head. The slave was accordingly pulled up after this trial. He then went and sat quiet in a corner. The King asked the physician what was the wisdom of this

experiment. He replied that the slave had not realized the danger of drowning, and was excited. When he actually went through the danger, he realized the safety of being on board a ship. Similarly a man does not understand and realize the doctrine of *Hamaust* or Divine Immanence, until he is involved in a variety of dangers and comes out safe. The Ajami slave (others than Arabs are Ajamis) is a term for an uninitiated man; such a man is subject to "affections of the heart," (Khatarat); and he gets confused and his mental balance is upset. Even when he is told that all saints had realized this doctrine, he does not resume a mental equilibrium. The Perfect Pir throws him overboard into the sea of doubts and infidelity, and then pulls him up towards the shore of safety and a correct appreciation of the underlying reality. It may be objected to, that this story has no perceptible application to the doctrine of *Hamaust*. The intention of Shaykh Sadi is plain from his concluding verses. "There is difference between a man whose beloved is in his bosom and one whose eyes are expectant at the door." The believer in *Hamaust* has observed the Truth with the eye of certainty and the non-believer is looking forward to the prospect of a beatific vision in a future life.

توحيد الذات

PHILOSOPHIC SCHOOLS OF ISLAMIC THOUGHT

There are three main schools of thought—Ijādiyyah, Wujūdiyyah and Shuhūdiyyah. The Ijādiyyah are the Creationists or Transcendentalists, who believe in a God separate from His Creation, an extra-cosmic God who created the heaven and the earth in six days, and took rest on the seventh "Praised be God who created the heavens and the earth and brought into being the Darkness and Light" (Sura 17—1). When "the hand of God" is mentioned "as being on the hand of the Prophet" (Quran chap 26—13), there is no metaphorical sense. When God descends to the Fourth Heaven in the latter part of the night, that too is to be taken literally; only that we do not wish to examine it. He is the maker, the engraver, and painter. Everything is "from Him". (Hama-azust). This is the belief of the ordinary people. "The simple belief of Musalmans" says Sir Sayyid Ahmad* "is that God is one, He exists by his own holy essence. He brought all things from nothingness into thingness. All things are dependent on him for their existence. He is not dependent on anything. He is unique in His essence and in His attributes and in His works. Nobody takes part in his actions; His essence and His knowledge are not like our essence and knowledge His hearing is not like our hearing, nor are his intention, His power, and his speech like our intention, our power, and our speech. There is no resemblance between these except in name. Creating is his special attribute, for nobody can create a thing out of nothing. Even the action of a man is created by Him, only that in the nature of a man He has created independent intention, and will, to do good and evil works. He is not contained in anything; nor does anything contain Him. He surrounds everything by His Essence and is near and with everything; but His proximity and propinquity are not understood by us," This is the philosophical aspect of the Asharia

school. Since the essence of created is according to them, a "nothingness" and since they go according to the exoteric teaching of the Quran, and since also they practice certain *Azkar*, they are counted as a sect of Sufis. *pl. of S.*

The second great school, which exerted a great influence on the philosophy of Islam was that of Wujudiyyah—The great thinker, Shaykh Muhiyyuddin ibni Alf-Arabi (ob 1241) was a native of Spain. Although he died in Syria, he is counted amongst the philosophers and Sufis of the West. His doctrine was that man (or the world) comes out of the knowledge of God, and gains the experience of the world and then returns to his own *ayn* (or reality). Here duality is struck at its very root. There is only one essence, which has manifested the "many" out of its own knowledge; which knowledge in the 2nd stage of Emanation is itself. Having gained experience, it travels back to its own reality in the knowledge of God. "Everything is him" (*Hama-ust*). Some people confound this with Pantheism. The difference is obvious. Although the One exists, the essence of things are in his knowledge, much as there are forms or plans in the knowledge of he builder. When a plan exists as a plan in knowledge, it is no longer the builder itself. Identity no longer exists, and in reverting, the plan reverts to its type. Pantheism even in the case of the Hindn philosophy is a much abused word. Every stock and stone is not God—It simply means that everything is instinct with consciousness, which the researches of Babu Chandra Bose and others have amply testified to a wondering world. Pantheism may be a doctrine of Divine Immanence, which the Mussulman sect of Mutazilites believe in (i. e., God pervades His universe). But the original philosophy of Ibni-Arabi is of a loftier kind. The world was not created causally but existed in the knowledge of God, and His knowledge is as eternal as His Dhat itself.

Shaykh Abdul Karim-i-Jili (ob 811 A. H.) the renowned author of *Insān-ul-Kāmil* and several other

books was the founder of the next important sect of Shuhūdiyyah. Unlike Ghazzali, who believed that attributes alone are in evidence and essence is an unknown quantity (a zero), he believes that essence itself is in evidence, and attributes are always hidden, you have no cognizance of benevolence, which is always hidden in the benevolent one, who alone is in evidence.

Alhaqqu mahsūsun, wal khalqu maqulun.

The essence is sensed, the world is only inferred. He believed that God created the world out of nothingness. *Ex-nihilo nihil fit*—of the Greek philosophy did not find favour with him. For don't you see *forms* coming out of nothingness, and receding into nothingness? Wax is moulded into forms, which therefore come out of nothingness. Forms come out of the knowledge of God; but before they come out they existed in God. Hafiz, the Persian Poet, was in his poetry, an exponent of Jili. When attributes become manifest, they received names (*asmā*). Names are therefore mirrors. For without names, attributes would not have manifested themselves. The names (*asma*) are therefore mirrors, which reveal all the secrets of Divine being—This is the theory of Divine Immanence. The names are mirrors for yet another reason. God created the world out of nothingness. The Divine attributes became manifest by contrast with the attributes of "nothingness." "Nothingness" has no-speech, no-sight, no-hearing, no-providence, no-good etc. The power of speech, sight, hearing and the goodness of God become manifest, by contrast with lack of the same in this "nothingness" or form. (*ayn*).

The essence possesses the attributes of completion and permanency and the "*adam*" (nothingness) has the attributes of "imperfection" and degeneracy and decay. The Wujudiyyahs have only one Essence, that of God; and the Dhāt of God like the juggler's rupee becomes the Dhat of the created in manifestation. The Dhat of created is '*abd* (*banda*) or bounded (i. e.) by attributes and names. The Tawhid

(Unity) consists in merely "dropping off limitations or indications" (*At-tawhidu isqat-ul-isharat*). The first binding or circumscription was in God descending in His own knowledge; this is the stage of the reality of Muhammad—as the Sufis call it, or Christos, as the Gnostic Christians call it. The Shuhūdiyyahs, however believe in two Dhats, the one of the Reality and the other of the non-reality, the one of God and the other of the *banda*; that of the *banda*, however, is zero ('adam) j this 'adam is however *izafi* (relational); it is not Haqiqi (real). If there is an essence called 'adam; then there will be two Dhats which will be dualism. The 'adam-i'-izafi is only relatively an 'adam. It is a mere zero. If any number of zeroes are added to a number by plus sign, the value of that number does not change. This 'adam is therefore an emblem in the knowledge of God. Since perfection appertains to Dhat, God is goodness itself. Imperfection relates to 'adam; and hence Evil is the manifestation of 'adam. "The judgment that we give, when we judge an action to be foolish or wicked a statement false, a work of art ugly, are all metaphorical. We do not mean to say that there is an existence called error, ugliness, or foolishness; but only that there is a given existence and that another is wanting." There are several verses of the Quran to support the Wādjudiyyah. "For God is in the East and the West, so wherever thou turneth thy face, there is the face of God (chap 2. 128) "God is with you wherever you are," (chap 20—5) "we are nearer to man than you, but you do not observe" (chap 27—18) "He is the first and the last—the apparent and the real—and He knows everything," (Suratu'r Rahman 26) LV. The Shāhudiyyah have the following further support "God is the light of the heavens, and the earth. He is like a lamp in a glass, and the glass in a niche etc. (Surat un Nur 35) "Have you not seen how the Lord has lengthened his shadow." "Have you not seen how mountains look solid, though they are moving like clouds."

The idea of co-existence of God and matter was debated by Aristotle ; who held that both are co-existent, only that God is unchangeable and matter changeable.

ABU ALI IBNI-SINA of Spain (ob. 1037) readily fell in with the doctrine of Aristotle. Plato with his doctrine of Archetypes—held that there is one world-soul, of which souls of men are transcendent parts. For him, the Universal existed before the individual. This was Plato's doctrine of Realism. The doctrine of Archetypes has its vague counter-part in Sura 36—2, where mention is made of *Ummul-Kitàb* (Mother of books) and *Kitabu'l-Mubin* (the clear prototype). What there is in the *Ummul-Kitàb* (the essence) becomes manifest in the *Kitàbul Mubin* or *Lawḥi-Mahfūz*, (the Preserved Table).

“ All are parts of one stupendous whole.
Whose body nature is and God the soul.”

A Persian poet has said

“ *Huq jāni jahān-ast-wa-jahān jumla badan.*”

(God is the soul of the world ! and the world is His body).

The Neo Platonists of Alexandria led by Philo and his pupil Plotinus appear to have been the founders of the doctrine of emanation. But their emanation consisted in *Nous* (the Cosmic soul, the *Intelligentia primus* of Aristotle) coming out of the Divine. They accounted for the ten Intelligences (*‘Uqul-i-Ashara*). *Nous* or the First Intelligence first came out, then it created the first Angel. This Angel created the second Intelligence, and so on up to the tenth. These angles work on the four elements, and have produced the whole world. The Angels are called *‘Abāi-‘Alawī* (the superior fathers) and the elements on which they work are the *‘Ummahāti Sifī* (the inferior mothers). Benedetto Croce criticises* this

*“Philosophy of the Practical” translated by Douglas Ainlie p.295.

doctrine in the following terms "on the one hand is postulated a Logos, a thought *inse* (one does not understand how this can ever think and be thought); and it is made to adopt a resolution (which does not understand how it can ever adopt) of coming forth from itself and creating a nature in order to be able to return finally to itself, by means of this alienation, and to be hence-forth *per se* that is to say able to think and will". It was however, reserved for Abū Nasr-i-Fārābī (ob. 950) to throw a more consistent light on the point. It was the gradation of the reflection of God, that comprised the internal and the external worlds—the reflection is transient, and the essence is eternal. The last great Muslim philosopher, Shaykh Muhiyyuddin-ibn-ul-Arabī, put on the topmost stone to this superstructure by saying that the Divine one descended into his own knowledge. Just as by switching a gas light in a dark Museum, the contents of the Museum are illuminated all at once, so when knowledge illuminated the being, the world evolved (to outward appearances), gradation by gradation, and became manifest. This want of knowledge is not, however, a deficiency in the essence. In one aspect, it is absorbed in itself and there is no manifestation; and in another it frees itself from itself, and then the attributes become manifest.

As off-shoots of the Wujūdiyyah school, there are the schools of Anawallahs and Fanawallahs. They are not schools of thought properly so-called, but are considered the aim and object of contemplation (Murāqaba) of certain schools of Saliks ("pilgrims on the path of spirituality"). Abu Saedi Ahrar appears to have given currency to the word "Fana" and "Baqa". The Anawallahs are really subjective idealists, resembling the school of Fichte of the modern German Philosophy; who maintain the identity of being and knowing "I alone exist" said Fichte "The tree and the image of it are one thing and this one is the modification of my own mind." The thing of itself (*Ding an Sich* of the Germans) is a mere fiction. The Anawallahs assert that in the unlimited expanse of

consciousness, a point (*nukta*) appears; this is my Ego. When other similar points appear (and they are legion); they are the same as this my Ego, and so they are my own manifestations. This point is Euclid's point which has no outward existence *in loco*, but exists in its internal aspect in the mind of the thinker. When it expands, it becomes Existence itself. The Fanawallahs assert that it is the Truth that exists, and I am "nothingness". These are the objective idealists, akin to the school of Schelling. "The contemplation of Anawallahs of which, the sect of Shuttaris are prominent exponents, leads through a thorny path. Imagination and judgment are upset, and a man is liable to become an Egotist (Self-expressionist). This path is therefore abjured. The path of *Fana* (Self-annihilation) adopted by most schools is readily pursued; as there are not so many pit-falls in it. But where are the authorities for these latter in the Quran? When the Prophet threw a handful of dust at the army of the enemy at the battle of Uhud, "it was not thou that didst throw it, it was God himself;" (Chap. 8-18). "The hand of God is on thine hand" (Chap 26—31). In this stage God is actor and *abd* His instrumentality. This is called *Qurbi-Farāyiz* corresponding to subjective Idealism. When, however, God is the instrument and *abd*, His actor, God is the internal of the *abd*; and *abd* is manifest, it is *Qurbi-Nawāfil*, corresponding to objective idealism. The *abd* sees, hears, and touches by the sight, hearing and touch of God. It must, however, be remembered that this annihilation is only "in sight." The school of Hegel appears to be between and betwixt Subjective and Objective idealism—it is subject-o-objective self-consciousness; the Absolutes is manifest in both mind and matter. Knowing and being are the same. Hegel said "God has no independent existence; He exists only in us. God does not know Himself; it is only we that know him; while man thinks of and knows God; God knows and thinks of Himself and exists. God is the truth of man, and man is the reality of God." "The course of human history is frankly identified with

*Hegel quoted in Luthards' "Fundamental Truths" p. 66.

the course of self-Revelation." This appears to be an interpretation of the *Hadith-i-Qudsi: Al-insanou-sirri-wa na sirruhu*. "Man is my secret; and I am man's secret" i.e., Man is a manifestation of God's names (*asma*). *He sees man in the mirror of His own names and attributes. Man sees himself, in the mirror of God's names and attributes." Names are mirrors either ways. Shaykh Abdul Karim-i-Jili, the author of *Insan-ul Kamil*, has, however, gone a step further than Hegel. The latter would circumscribe the knowledge of God of the outer world to the same extent as the knowledge of man himself. This would be a short-coming in the knowledge of God which is unthinkable and incompatible with His Omniscience \$ "Let it be known" says the Shaykh "that God has many and innumerable worlds, upon whichsoever of these, he looks through man, it is called *Shahādat-i-Wujūdiyyah* (existence in evidence); and upon which so-ever, he looks without the instrumentally of Man, it is called *Ghayb* (the unseen.) Of this *Ghayb*, there are two kinds, one *Ghayb* is detailed in the knowledge of man, and the other is abstract. The detailed *Ghayb* is the unseen in evidence in the knowledge of man like his cognizance of angels etc. which go to form *'Alami-Malakūt* (the angelic world) and the abstract *Ghayb* is the unseen in *'adam* (or nothingness) which man has no cognizance of; God alone has knowledge of this."

Since the unseen world governs and controls the seen world, more and unlimited knowledge is implied as possessed by God than what he possesses through the instrumentality of man, although so far as the seen world is concerned, God's knowledge of it may be only co-extensive with the knowledge of man himself. It may however be stated that the author of the *Methnavi* appears to be of the same mind as Hegel, when he wrote

Ilmi-huq-dar ilmi sufi goum shavad
Kin sakun khi bawari murdum shavad

*Al-Insanul Kamil Part II p. 106.

\$ Do. Do. p. 108.

God's knowledge becomes hidden in the knowledge of the sufi;

How can this statement find credence with the common people.

Man's knowledge is God's knowledge in limitation. When man's knowledge is apparent, God's knowledge is hidden. When ice (water in limitation) is apparent, water itself is hidden.

Besides the schools enumerated above, there are the schools which hold God to be (1) Thought (2) Will (3) Beauty or Love (4) Light.

Those who take it to be Thought are similar to Shuhūdiyyah. *An Huwa al-ana kama kana* " (He is now just as he was before.) Thought makes no change in individuality. The worlds may come, and the worlds may go, but He goes on for ever unchanged and unchangeable.

Shaqiq-i-Balkhi, Ibrahim-i-Adham, Rabia Basri and some others were the exponents of the will system. The whole is the manifestation of will. Shaykh Muhiyy-uddin-ibn-i-Alī-Arabi held that it is God that is manifest through forms in His knowledge; the former held that if there were no will, the forms could not be manifest.

The "Love" School held that the Universe is a mirror in which God sees Himself; and hence the Universe is the manifestation of Beauty and Love. Maruf-i-Karkhi, Hafiz, the renowned poet of Shiraz &c. were the exponents of this doctrine.

Shaykh Shihabuddin known as Shaykh-ul-Ishraq al-Maqtul ("the Slain"), the great commentator of Aristotle held that God is Light, "God is the Light of the heavens and the earth. He is like a lamp in a glass case and the glass case in a niche" Qur. Chap. 8-18.)

It may be observed that all these latter schools arose from the fact that the *Itibarat* (suppositions or hypostasis) were exalted to the rank of Dhat. They

take their origin at a lower source (Ahadiyyat). The followers of Zoroaster exalted the two aspects of *Jelāl* and *Jemāl* (glory and beauty) to the rank of Essence itself; and believed in a God of good and in a God of evil (Ormuzd and Ahriman). So these systems of Sufi thought appear to have exalted the *Itibarat* of the Dhat (or suppositions) to the rank of the Dhat itself.

They say in the words of Hadith-i-Qudsi, "God was a hidden treasure, and He loved to be known and created the world to be known." In this awakening, four aspects are found; *Wājūd* (Essence), *Ilm* (knowledge of self), *Nur* (Light *i.e.* dawning of Essence in the knowledge or Ego) and *Shuhūd* (Observation of self.) In the next stage, these become existence or life, and knowledge (of attributes) or Love, Desire, and Power. The schools of will (*Shuhud*), of Love (knowledge) and of Nur (Light) have thus had their origin in *Itibarat*.

The great Sufis like Ibn Arabi, Jili, Ghazzali, have mostly written in prose, but others specially the Persian poets have expounded their philosophy in poetry. Philosophy must be compressed into compartments, to be rightly and clearly understood. Poetical effusions, however elevating to the feelings, do not readily lend themselves to such expression. *Mathnawi*, the magnum opus, of Jelaluddin Rumi is a conglomeration of all schools. His idea was to teach a central Truth, and all paths leading to his hill-top were mentioned and expatiated upon. On a close examination, it will be found that the theories contradicting each other exist in the excellent epitome of the *Mawlana*.

DHAT AND SIFAT

These two terms signify respectively the Essence or Reality, and the attributes, or predicables, of the Divine Being. *Dhat* is the feminine form of the Arabic word, *Dhu* (possessor). Hence *Dhat* is that which possesses *sifat*, and is feminine in significance; it is that about which something can be predicated; and a predicate is what can be affirmed about *Dhat*. This is reasoning in a vicious circle. Indeed, the definition in the *Dictionary Al-Mughrab*, viz., that *Dhat* is "that by being which a thing is what it is," is as vague and nebulous as it could possibly be.

Shaykh-ul-Ishraq (Shaykh Shihabuddin-i-Maqtul), the critical commentator of Aristotle, objected to Aristotle's definition of a definition, viz., "that is the naming of *genus* and *differentia*, on the ground that the hearer may be unacquainted with the *differentia*; and hence, without a knowledge of *differentia*, the definition of a thing in the terms of *genus* and *differentia* becomes unintelligible. He substituted for it "the summation of all the known attributes of a thing." If the attributes alone are given, and nothing asserted about *Dhat*, the *Dhat* entirely vanishes. "A substance is a collection of qualities—taste, odour, colour, which in themselves are nothing more than material potentialities." It is the same as the Buddhist idea, which reduces *Dhat* to a zero. On this ground Imam Ghazzali ignored *Dhat* altogether, and concerned himself entirely with *sifat*. Though a theologian of high standing and a moralist who has exerted immense influence on the morality of Islam—so much so that he has been given the title of *Hujjat-ul-Islam* (the proof of Islam)—he has yet been called a "sceptical philosopher."

It is as if the reality is *Dhat* from an internal point of view, and *sifat* from an external point; as if the *Dhat*, circumscribed within circle after circle, shows itself as

sifat. It is also a point of contention whether God can be called a *shay* (a thing). A *shay* is that "about which something could be known and of which something could be asserted"; *shay* becomes *Dhat* in this sense. In the Quran it is written: "*Kullu shayin halikun illa wajh-ullah*"—"Everything is liable to annihilation except the face of God." Then the inference is that the *Dhat* of God is a thing, for no exception could be made from a group, except of a thing of its own nature.

But thinkers have, however, given three *Batini* (internal) gradations or emanations of God: (1) *La-bi-sharti-shay*—"without condition of anything," (2) *Bi-sharti la shay*, i.e., "with condition of nothing," and (3) *Bi-sharti shay*, i.e., "with condition of a thing." Shaykh Muhiyyuddin-ibni-ul-Arabi asserts that God is not *shay*, and depends for his authority on the Quranic verse: *Layisa-kamislihi shayun*—"He is not like the example or model of a thing." A *shay* is that which comes under wish, *Shaa yashau* (the wisher wished). God is the wisher and not what is wished. This may mean that He is the thing itself. The Shaykh has, however, distinctly said: "He is in manifestation" and yet not the *Dhat* of things, "He is He. and *shay* is *shay*," *Ana ana, wa anta anta* (I am I, and thou art thou) i.e., *shay* has a separate *Dhat* in manifestation.

In the first case, the *Dhat* is above all conditions; imagination cannot soar up to it. In the second, its existence is implied without further assertion. In the third, something could be asserted about it. The second assertion gave rise to the sect of Mutazilites, founded by Wasil-ibn-ul Ata, who asserted that *Dhat* is predicateless and rejected separate attributes. The assertion of predicates militates against the Oneness of God*. The predicates are His essence itself. The first four suppo-

*Abdul Karim-i-Jili in his *Insan-ut-Kamil* (p 61) says that *sifat* are always hidden in *Dhat*. For if *sifat* appear by themselves, they become separate entities. They are that which convey knowledge to the understanding. Benevolence is never seen as an entity, but it is only the *Dhat* that is benevolent.

sitions in the *Dhat*, namely, *ilm* (knowledge) *nur* (Light) *wujud* (existence), and *shuhud* (self-consciousness), are essence itself and not superimposition on essence. In manifestation, the attribute of existence was superimposed by God on the pre-existing atoms, *i.e.*, on centres in the unlimited expanse of Consciousness. Nazzam, the disciple of Abu Huzal-Allaf, who flourished in the middle of the ninth century, called these by the name of *wujub* (modes) of the Divine being. These are the believers in the Doctrine of Immanence, *i.e.*, that *Dhat* pervades and permeates the whole creation.

In the above summations of the predicables of an attributes, nothing has been said about the eternity of an attribute. Only so much is said—that it is either hidden or manifest. It is considered sufficient to say that in the above gradation of Emanations, no reference is to be made to an attribute. It is the stage of *La bi sharti shay*—“without condition of anything”. It is called by different names—*Munqatul-isharat* (the stage at which all indications are dropped), *Ayn ul kafur* (fountain of camphor) *i. e.*, whatever enters into camphor becomes camphor itself), *Dhat-i-sadij* (colourless Reality). In that stage attributes themselves are unheard of, and so nothing can be asserted about them. It is only in the fourth stage of manifestation that attributes are in evidence, and anything can be asserted about them.

It is said that a companion of the Prophet, named Zarrara, asserted that the attributes are not eternal. His sect goes by the name of Zarrarins. Imam Hambal and the Mutazilites were persecuted by the Khaliph of their times for having asserted that the Quran (the speech of God) was created, *i. e.*, non-eternal. The other Imams asserted that it was not created. The assertion of Eternal attributes implied a multiplicity of Gods. The knower, the known and knowledge are one in the stage of *Dhat*, like the painter, the picture and his knowledge are one in the *Dhat* of the person who paints.

However, the sect of Asharis (founded by Abul-Hasan-al-Ashari 873—935) assert that attributes are not identical with *Dhat* ; nor are they separate from it. It is as if the attributes cannot be compared to anything. There can be no *via media* ; God is the ultimate necessary existence, who carries His attributes in His own being, and whose existence and essence are identical. Their tenets are as follows : (1) The essence ranks first the attributes come next ; (2) the essence is self-existing and the attributes depend on the essence (like wax and its softness) ; (3) the essence is unity and the attributes display diversity ; (4) the essence has self-consciousness, the attributes have none ; (5) the essence is always hidden, the attributes are sometimes hidden and sometimes manifest ; (6) the attributes must be in their proper locality ; (7) the manifestation of one attribute conflicts with or suppresses the manifestation of another.

The question is often asked whether the *Dhat* of God is the same as the *Dhat* of the created. In the 85th *Sura* (Al-Buruj) God swears by the *dhats* of the Constellation of the Zodiacs, so the *Dhat* of God is different from that of the *abd* (created).

In manifestation, the two are different, and the Quran used the words most easily understood by the people. But there can be no two *Dhats*, any more than there can be two swords in a scabbard. The *Dhat* of the creature is the rupee of the juggler, who takes up a disc of broken pottery, throws it up in the air, and brings down for the bystander the real rupee of silver.

In manifesting Himself through His own ideas (*Ayan*), the *Dhat* of the Creator becomes known as the *Dhat* of the created. In the non-manifest state, there is one *Dhat* ; but in manifestation, it is known as the incalculably immense number of *Dhats* of the created.

Hamid-uddin-i-Naguri (Nagore of Rajputana) has said.

Zi darya mouji gun gun bar amad
Zi bay chuni bi rangai chun bar amad
Ghahi dar kiswat-i-Layla furou shud
Ghahi dar sourat-i-Mujnu bar amad.

In the ocean, innumerable waves of different colours arise

And from namelessness assume a name,
 Sometimes in the garb of Majnun
 And sometimes in the shape of Layla.

The identity of the Ocean and waves is real identity, and the dissimilarity is only phenomenal.

A controversy as to the creation or eternity of the Quran (*KalamiLafzi* or *Kalam-i-Nafsi*) raged round the throne of Al Mamun; and many were the tortures inflicted by the Mihna, (Inquisition) on those who denied the eternity of the Quran. It was said that the attributes were, in the first instance, either *Jalali* (majestic) or *Jamali* (beautiful); that when the *Jalali* attributes appear, all manifestations recede into "nothingness," and when *Jamali* attributes are in evidence, the beautiful world comes into being. The first is *tanzih* (getting rid of phenomena) and the second is *tasbih* (assuming of the same). Something like this is found in the philosophy of Zoroaster (Zardusht), who asserted that good and evil are the primary manifestations of the Deity (Yezdan). They were called Ormuzd and Ahriman. The Persian Monists, *i.e.*, the Magi who, guided by a rising star, were led out in search of the birth-place of Christ, were true *Muwahhids* (*i.e.*, Unitarians). Some of the followers of Zoroaster construed these to be two gods, and they were called the Zindiqs, *i.e.*, those who did not pay regard to rank. The Zarwanians alone remained true to their colours.

However, the *Jalali* and *Jamali* attributes are in evidence in the cult of Islam. Again, the attributes may be "personal," "relational," or "verbal": the first, are

like Pure, Sacred, Living; the second are those that involve the manifestation of an attribute, like creator, destroyer; and the third are those that show action, like Providence, etc. So far the philosophical aspect of *dhat* and *sifat* has been based on the teaching of the Quran; the philosophers speculated and theorised on the doubtful verses of the Quran (Ayat-i-Mutashabihat). Some of the verses have been mentioned above; others are the following:

For God is in the East and West, so wherever thou turnest thy face, there is the face of God.—*Surat-ul-Baqara* (Chap. ii, 128).

Really God surrounds everything.—*Surat-un Nisa* (Chap. v, 116).

God is with you, wherever you are.—*Surat-u-l Hadid* (Chap. ii, 5).

We are nearer to man than his jugular vein.—*Surat-ul-Waqiya* (Chap. xxvii, 78).

I am in your individuality, but you do not observe.—*Surat-udh-Dharayat* (Chap. xxvi, 19).

He is the first and the last—the apparent and the real—and He knows everything.—*Surat-ur-Rahman* (Chap. xxvii, 26).

God is the light of the heavens and the earth, etc.—*Surat-ul-Anfal* (Chap. viii, 18).

The Quran is full of the attributes of God: such as speech, seeing, hearing, knowing, etc. The best definitions given are all negative; indeed, as in the definition of a point, nothing could be positive. The *Kalima*, or the first article of the Muslim faith asserts: "There is no ~~allah~~, but Allah." The word Allah is from *al-elah*. *Ilah* is simply "that which is worthy of worship". So the *Kalima* means: there is no one worthy of worship

excepting the One who is worthy of worship. Some people worship several things; some worship anything and everything that are believed to help them in the realisation of their objects. Some worship their good *selves*; some have, in the words of Bacon, the idols of the marketplace, the idols of the forum, the idols of the cave, and the idols of the theatre to worship. Some worship the phenomena of the Universe. The Muslim *Kalima* declares that none of these are worthy of worship. These are all transient, illusory appearances. The one deserving of worship is the God on whom these depend; and this he testifies as in evidence (*shahàda*), unlike the Jewish *Kalima* (*Shema Israil*) where the testimony is of the ear: "Hear, O Israel, Jehovah, our Elohim, is one Jehovah."

Again, the *Sura*, which is the quintessence of the Quran (*Surat-ul-Ikhlàs*), gives negative definitions. God is *Ahàd*, i.e., His *Dhàt* is homogeneous. Here He is not *wàhid*, if that means one as opposed to two, three and any other number—implying contrast and comparison—but He is *Ahad*. A pile of grain of the same species illustrates the nature of *Ahad*; where His *Dhat* is concerned, it is homogeneity, or, more correctly, oneness of homogeneity. Heterogeneity is in manifestation. Then he is *Samad* (independent). Everything depends on Him; He does not depend on anything. Though positive in appearance, these are really negative in nature. Also the saying, "He is un-begetting and unbegotten," is obviously negative in nature. It is the same as the definition of a point—out of which the whole world is formed.

THE ONE IN THE MANY

(WAHDAT-DAR-KATHRAT)

Human nature is perforce compelled to acknowledge the existence of a Superior Power which guides and moulds its destiny. All religious books make a direct appeal and home-thrust to the heart and intuition of man, which results in a universal acknowledgement among mankind, thinking and unthinking, of the existence of this guiding Power (*argumentum ex-concesur gentium*), or as Sanai puts it.

*Kufr-o-din har du dar rahat puy
Wahdhu la sharik-a-lah guyan.*

David summarised this appeal to intuition, when he sang "The heavens declare the glory of God; and the firmament showeth his handy work" (Ps. 19-1.)

The Quran has also directly appealed to this inner sense "Do they not consider the camels how they are created, and the heaven how it is raised and the mountains how they are fixed and the earth how it is extended?" (Sura 88)

It is only when the question of relationship between God and man, between the absolute and the limited, between the infinite and finite, between the unseen and the seen—between *Rab* and *abd* is debated, that opinions and beliefs differ. The debate is as old as the hills. Aristotle taught that God and matter (or more literally the reality of the world—*mahiyat*) are co-eternal; only that God was unchangeable and *mahiyat* was changeable. His followers—the Peripatetics (*Mashshain*) are the advocates of his theory. Their motto was, as Mulla Jami has put it.

*Qabiliyat-bijali-jail-nist
Fili fail khilafi qabil nist*

Aptitude is not the product of the action of the actor.

The action of the actor is not contrary to the aptitude of the acted. *

According to them there are two essences from the very beginning—the actor did not produce *mahiyat*; but He only bestowed His own existence upon it. Take for example, the reality of fire. God bestowed upon it His own Existence. Fire has its own peculiar properties and angularities. These manifested themselves, when fire clothed itself with existence. When Abraham was slung into the bonfire by order of Nimrod (Numrood), God commanded fire thus “*ya naru kuni bardun wa salamun ala Ibrahima* (O Fire, become cold and protective towards Ibrahim). God did not command the Essence of Fire to change, it being co-eternal with God, He commanded its property or quality (heat) to be changed into cold—the extension was changed and not the essence; like in the Catholic Church doctrine of Transubstantiation, in which the substance of bread and wine changes and not their essences.

This school says that the knowledge of God is co-eternal with Him, the known in the first stage is the “known unknown” (*malum-i-madum*). The *ayan* are the known (*malum*), so far as the knowledge of God is concerned; and they are the *madum* (non-existent), so far as their own existence is concerned. A triangle, for example, is there in the knowledge of God; but it has no external or concrete existence (so to speak.) One aspect of the triangle is “beingness” in the knowledge of God; and co-eternity with Him, and the other side is its triangularity in externality—which is *adam*. God cannot alter its triangularity or anything else. Its *mahiyat* is therefore co-eternal with God. If *mahiyat* were absolute *adam*, then the Dhat, of God would become an absolute *adam* like $1 \times 0 = 0$. But it is *adam* in the sense of *malum-i-madum*, there being distinction in knowledge of Himself from *mahiyat*; so by adding this cypher, there is no charge in Dhat like $1 + 0 = 1$. This cypher with the addition of any number of cyphers with a *plus* sign

* See also Jawahir us Suluk p. 31.

before them does not affect the oneness of one; but gives it distinction. In their inward aspect, the ayan possess *Imtiyaz-i-sulbi*, and in their outward aspect, *Imtiyzi-Ilmi*. God can, however, manifest any particular aspect of ayan, at His Will. A potter cannot alter the shape of a *Kuza* into a Jug and still call it *Kuza*; but he could mould clay into either a jug or a *kuza* as he likes.. While ayan could not be altered, their particular properties (or *muktaziyat*) could be suppressed or brought into prominence by God's Will. The poet Hafiz has sung.

Dar kuyi naik nami mara guzar nada dan

Gar tu nami pasundi ta ghyir kun kaza ra

They did not allow me to enter the

path of rectitude

If thou doest not approve, change Thy will

That is, manifest Thyself in the approvable and approved points of my ayan—

Those who maintain two eternal essences, one of God—real essence, and the other of abd an *adam*—nothingness, neither preceding the other are the Ahli-shara (people of ordinances), and Asharis (of which Sunnis are the prominent sect.) They bring forward the following documentary evidences in their support.

1. God does not tyrannize over His creatures
(*Wullahu laysa bi Zallamel abd*)

2. Kalima-i-Shahadat; "there is no God but God and Muhammad is His Prophet "

3. The cursed is cursed from his mother's womb
(*Ash-shaqiyyu man shaqa fi batni um-mihi*)

4. God does what it pleases Him; and orders what He wills (*Yef Allullahu ma yashayu wa yakhumu ma yurid*)

5. Whomsoever God directs in the right path, thou (O prophet) can'st not direct into wrong path; and whomsoever He directs in the wrong path, thou canst not direct to the right path (*man yahdi hillahu fala mudil-la lahu, wa man yuzlilhu fala hadiyalah.*

6. He gives the kingdom to whomsoever He likes; He gives honor to whom He likes and degrades whom He likes. In His hand is good (*Tuti-l mulka man tashau, wa tuizzu man tashashu wa tu zillu man tashau bi-yadi kal-khayr*)

7. If ayan are the reality of Dhat, then who is the cursed and the blessed?

8. If ayan are *adam* (nothingness); then who is the cursed and blessed—the evil-doer and good-doer.

These are the advocates of the theory of Ayni-yat-i-Haqiqi and Ghairyat-Haqiqi—the dualists; as opposed to those who believe in Ayinyat-i-Haqiqi (Real Identity of rab and abd) and Ghariyat-i-Itibari. (suppositional distinction).

Ishraqin or the Realists of Plato believed in a world of ideas. God pressed His ideas (the Mahiyat) into externality. Whatever exists in this world (Alami Mulk) has its Archetype or counterpart in Alami-i-maani (the world of ideas); and these two—mulk and maani, are conjoined in man—Here the question arises, whether ideas are distinct from Dhat.

In the knowledge of God, they are not created; but in the expressed world—the world of manifestation, they are created. (*Mahiyat bi jali jail majul*).

Shaykh Mahiyuddin-ibni-Ali-Arabi believed that there is only one Dhat from the beginning, the Dhat of abd is hypostatical or suppositional. Hypostatical distinction, begins, as Herbert Spencer * has put it, in the "appearances of differences in the parts of a like

* Essay on Progress: its Law and Cause.

substance.” The Dhat of God expressing or as it were crystallizing itself in forms, becomes the dhat of abd. The moment, the unknown descended into its own knowledge, an aspect of its own, it showed itself to itself as abd—and this was the stage of Haqiqat-i-Muhammadi. From the first to the last rung, the Dhat has manifested itself in knowledge; and it is therefore the Dhat that is manifest. God is thus sensed and the abd is only inferred, (*Al haqqu mahsu sun wal abd-u-ma'qulun*). The Sifat (attributes) are thus hidden and inferred, and the Dhat is in the full blaze of evidence; just as the sun is in evidence and the dhat of the moon is inferred (*Ash-Shums-u-mahsu sun wal Qamaru-ma'qu-lun*.) There are, however, others of Ibni Arab's school, who hold that Sifat are in evidence, and the Dhat is hidden. Al Ghazzali and Shaykh Ibrahim Gazuri-Ilahi belong to this school. There are evidences in Hadith to prove this. The prophet has said:—

1. I am Ahmad without *mim* (*Ana Ahmadun bila mim*); without *mim* Ahmad becomes Ahad.

2. I am Arab without ‘*ayn* (*Ana Arabun bila ayn*); without the letter ‘*ayn*. Arab becomes rab. It may be observed that herein the Prophet first shows himself as *abd*, and then says that when the letter *ayn* disappears, he becomes rab in the state of self annihilation.

3. He who has seen me has seen God (*man ra'ani faqad ra-al-haqqa*.)

Christ himself has also said “He that hath seen me hath seen the Father” (St. John 14-9.)

4. He who knows his *nafs* knows his rab (*Man arafa naf sahu faqad arafa rabbahu*) i.e. He who knows his own *nafs*, knows it as God.

Some however, interpret this, as meaning that he who understands his *nafs* as “ignorant,” understands his rab as “knowing.” He who understands his *nafs* as “created” understands his Rab as “Creator” and

so on. Shaykh Ibrahim Gazur-i-Ilahi relates a story in his "Irshadat" (Kitab-ut-Tasawwuf) that a certain fakir entered the cloister (Khanqah) of Junayid, wrapped in a black blanket. Junayid asked him the reason for his mourning. He said "my God is dead." Junayid ordered the fakir to be peremptorily turned out. This was done three times. On the fourth occasion, the fakir was asked to explain himself. He said "Not knowing that my *nafs* was a manifestation of God, I have killed it and therefore I am in mourning for it."

This Hadith about *Nafs* is sometimes said to be a saying of Hazrat Ali. It is akin to the Socratic dictum "man know thyself" which is further traceable to the Delphic Oracle.

5. Muhammad is not the father of any one amongst you; but he is the messenger of God and the seal of the Prophets (*ma kana Muhammadan aba ahadin min rijalikum wa lakin rasulalla wa khatim-ul-Nabiyyin*). This is interpreted as meaning that Muhammad (Peace on him) was not of your world.

6. Among the elders of the Islamic Church, Bayazid-i-Bistami said in his ecstasy "Holy I am, how great is my glory" (*Subhana ma azam-a-shani*) and Marufi Karkhi, said in the same state "I am your Rab-Obey me" (*Ana rabbakum fabuduni*).

Thus according to Ibni-Arabi of the Wujudiyyah School, there is only one Dhat, that has manifested itself. It is the Indian juggler's piece of pottery that being thrown up in the air comes down in the shape of a silver Rupee. This school believes in there being one Dhat—but at the stage of *asma*, the Dhat of abd differentiates itself from the Dhat of rab. In the stages above this, the Dhat of abd is hidden in the Dhat of rab (*mundamaj*), like fire in stone or like 5,000 (say) in number one. This is Kathrat-dar-Wahdat (many in one) The reverse process (one in many) is Wahdat dar kathrat, they call *mundaraj*. There is a distinction in

knowledge after the expression of *asmai-ilahi* in the form of *asmai-kiyani*; and this distinction in knowledge is a great *purdah* (*Al ilmu hijabun ahbar*); and from this stage begin the two streams which never commingle but flow on separate for ever (*maraj al-bahryni yaltaqiyān bay na huma barzakun la yab ghiyan.*)

The *Shuhudiyyahs* are, however, the Realists of Plato, in as much as they place the *ayan* immediately below the *Shuyunat* of *Dhat*.

Through *ayan*, God sees himself as one. According to this school, *ayan* are the mirrors through which God is reflected. The *Dhat* of God is one—and his manifestations are many—the number of mirrors do not affect the individuality of the observer. Hence the Hadith "He is now as He was" (*Huwal ana kama kana*) He was and nothing was with Him (*Al lazi kana wa lam yakun ma-a-hu shayun*). Jami says.

Dar ayina garchi kud numai bashad
Pai vastha zi khistan judai-bashad
Khud ra bi labas-i-ghyar didan ajab ust
Kin bul ajabi kari khudhai bashad.

Although in mirror, there is constant self-expression,

And there is also separation from self;

Yet to show one's self in the garb of another is a wonder;

This wonder-doing can only be the work of God.

Shaykh Ibrahim Gazur-i-Ilahi says that the book of *Nufhatul Uns* of Jami contains over 600 names of Sufis; of whom 300 side with Ibni-Arabi in maintaining that *abd* and *rab* are like ice and water; or as William James* has put it "Each is all in God." "The finite realized as such is already the infinite in posse." Shaykh-Shihab-uddin Suharwardi leads the other school of 300 savants who maintain that the relationship between *abd* and *rab* is like that of iron and fire. Temporarily iron becomes fire, but reverts to its essential condition.

* The Varieties of Religious Experience. p. 383.

THE THEORY OF EMANATION

Three distinct schools reigned in Greece, before the noted philosophers of that land made their appearance: the Ionic, the Doric and the Eleatic. Amongst the Ionic philosophers, Thales of Miletus pitched upon water as the first cause of all things; Anaxamines the Milesian, on air; and Diogenes of Apollonia, while accepting air as the first cause attributed to it a kind of intelligent soul. Pythagoras of the second school viz., the Doric fixed on numbers as the first cause. Of the Eleatic philosophers, Xenophenes considered God—to be one and all: Parmenides considered the absolute being and absolute thought to be identical; Zeno was, however the first to proclaim the non-reality of the world and and the reality of the Absolute. The question of reality (*Wujud*) and non-reality (*adam*) has since been taken up and discussed by Mussulman philosophers. Some like Ibnul-Arabi hold after the manner of Porphryry that Existence itself is *Dhat*. The Asharis, a sect founded by Abul Hasan Ashari hold the same view; and on this is based the belief of Ahl-i-sunna. This Existence is not derivative or limited existence. It is an entity itself. Derivative Existence is derived from this. This Existence is absolute from absolutism itself. The world is limitation (*taayyun*) of this Existence or *Dhat*. This latter has two aspects; one the aspect of *Dhat*, in which it is present by itself and independent in itself (*As-samad*); and the other is the aspect of *asma* (names) in which it is united by attributes and actions (active and passive). It cannot be thus attributed except by the localization of *ayani-thabita* (fixed entities i.e., entities having fixedness in knowledge); for there cannot be a knower, without a known already existing. This is the line of argument of Shaykh Muhiyyiddin ibn-i Arabi (1165-1241 A. D). Shaykh Abdul Karim ibn-Ibrahim-i-Jili (767-81 A. D). criticises this doctrine. The known having already existed in knowledge, the knower issued His command to it. The known has thus

created the knower. This exhibits a sort of defect in Him, which is unthinkable. Reality is the non-existence of non-existence; and non-reality is the non-existence of existence (*Al-wujud adam-ul-'adam wal adam adam ul wujud*). Reality between two non-realities is a non-reality (*Al wujud-u-bayn-ul-adamaini adamun*). The Asharis hold that Existence itself is Dhat and all other sects hold that existence is State (*hal*) necessary to the essence so long as the essence abides and that this state has no *illa* (cause). Muhammad-i-Fudali, a savant who flourished in Egypt in the first half of the Thirteenth Century of the Hijra says* that the meaning of its being a state is that it does not attain to the degree of an entity (*mawjud*) and does not fall to the degree of a non-entity (*madum*), so that it should be non-existence pure; but is half way between an entity and a non-entity. So the existence of Zayd, for example is a state necessary to his essence; that it cannot be separated from his essence. And when it is said that it has no cause, the meaning is that it does not originate in anything as opposed to Zayd's potentiality (*Qadir*, powerful), for example, which originates in his power (*qudra*) so potentiality and his existence are two states which subsist in his essence unperceived by any of his five senses: only the first has a cause in which it originates his power, and the second has no cause". According to this doctrine the essence of God is not His existence and the essences of the created things are not their existences. But Al-Ashari holds that the existence of God is the self (*ayn*) of an entity, and not an addition to it externally, and the existence of a created thing is the self of its essence. Existence and non-existence equally balance themselves and the God brought the world from non-existence into existence. It may, however, be noted that if essence is existence, it cannot be said to be "above thought, guess, imagination and fancy" as Shaykh Sadi has put it, for existence is "that which" according to the definition of shay and can be brought

*Translated by D. B. Macdonald—Development of Muslim Theology etc App. page 349.

within the ken of these. It is what the desirer desired (*Shaa Sha'in.*) The Quran, however, says that God is not like the pattern of anything (*Laysa Kamithlihi Shayun*), which may mean that he is the entity of thing itself; and shay is "a concept that could be known and of which something could be asserted, irrespective of the fact that it exists or not". If "that which" (*shay*) exists, it is wujud (Entity): say London, it is "that which," and it "exists"; and so it is an entity. If this "that which" does not exist like the fabulous bird *Anqa*, it is *adam* (non-entity.) According to this view, existence is super-imposed on entity; and entity does not come within the ken of "thought, guess, imagination and fancy" Plotinus and Dionysius, the Areopagite, were of this opinion. This entity is, however, manifest in everything.

One day the Prophet (Peace on him) got together the leaders of the tribe of Qureish and said to them, "if you with the sincerity of your hearts say one word, you shall become masters of Arab and Ajam" (*i.e.*, Arabistan: and Ajam stands for the rest of the world). Abu Jehl as the spokesman of the assembly said "we are prepared to accept not merely one word, but tens of words from you." The Prophet said "Say there is no God but God." The assembly was taken aback; and said* "How could one God contain the world (*Kayfa zas ul kalq illahun-wahid*); and also said "Has Muhammad (Peace on him) turned all Gods into one God? This is strange (*Ajaal-al-ilahatun-ilahin wahid. Inna hadha shyun ujjab*).

Now the audience was purely Arab, whose language was the purest of the Arabic tongue; the language of the Querish was considered the standard language of Arabia. They should have realized the niceties of the language; and they certainly understood that the teaching meant that everything is the manifestation of the

*From an unpublished copy of *Tanuzzulati-Sittah* by Maulvi Abdul Ali. *Vide* also *Kalimatul-Haq wa Kunz-ul-Asrar-ul-Qidam*.

Deity. Everything is not a Deity in itself, but it is a manifestation of it; just as every beam of light is not the Sun itself, but a manifestation of the Sun. How the Dhat (in whatever sense it is taken) manifests itself and what relationship there is between the Dhat and Sifat (attributes) and finally between *rab* and *abd* (the Creator and created) is the theme of the Theory of Emanation (*Tannazzulat* or descent). As explained above, the philosophers of the Ionic, Doric and Eleatic Schools had their own theories. Socrates had no definite theory. Plato had his world of Archetypes, Aristotle had two eternal principles, God and matter. It was not till the establishment of the School of Alexandria that any definite theory about the relationship of God and man was established. The Grecian, Jewish and Christian ideas were all at work. Jewish-Platonism is seen in the writings of Philo, who flourished in the first half of the first Christian century, God has revealed Himself through the world. God's first manifestation or (as they put it,) the first born of God is the first Logos as in the Gospel of John; then this first Logos created the world. This is the crude form of Emanation. The world was created through the clothing of the Divine ideas in a material form. This is the first attempt at the elucidation of the doctrine of Ayyani-Thabita. Dionysius, the Areopagite, wrote to accommodate Proclus to Christianity. Plotinus, the disciple of Ammonias Sacchus is the founder of the Neo-Platonic School. Zeller says that "Plotinus' system has no more right to be called a system of Emanation than a system of dynamic pantheism." His system comes nearer Shuhudiyyah than Wujuddiyyah. "The all perfect One is ever streaming out of Himself in this way; He produced, before countless ages, another being a perfect type of Himself, the product of His own infinity". This is the second principle and is called Intelligence, Reason or Logos. The theory of Emanation supposes the Universe to descend in successive, widening, circles of being from the supreme—In the

*Morell's *History of Phi*, page 115.

highest, narrowest and most rapid orbits sing and shine the refulgent rows of Cherubims, Seraphims and Thrones † or as Mulla Jami has put it

* *Zan chi az kitm amada ba ay an
Safi-awwal safi malayk dan.*

Whatever has come out of the recesses of nothing-
ness

Consider the first row as the row of angels

The theory of Immanence (Shuhudiyyah school) declares that God is everywhere present. The Observer is one and the mirrors are multitudinous. The multiplicity of mirrors does not affect the oneness of reflection in the numerous mirrors. He is present in His reflections in all mirrors. God is as near His abd here as on the other side of the grave ‡ *Wa huwu maakum aynama kuntum.* (He is with you wherever you are). The theory of Emanation is compared to a pyramid which extends from a point on the top downwards to the base in expanding gradations. The symbol of Immanence is a point in the centre, which expands all round towards the sphere. The first theory held its ground in the West from the days of Dionysius, the Areopagite, (middle of the sixth century) down to the fourteenth century. Eckhart the mystic of Rhine-land (middle of the 14th century) substituted the idea of Immanence for that of Emanation †. So also Shaykhi Akbar (twelve century) perfected the idea of Wujudiyyah; and Alaud-Dawlah Samnani (beginning of the 14th) and his disciple, Abdul Karim-i-jili replaced it by the idea of Shuhudiyyah. The atmosphere of the Middle Ages was surcharged with Spiritual Electricity. There was no tangible communication between the West and the East; and it cannot therefore be said that currents flowed from the East to the West or *vice versa*. The 3rd principle is the soul. The 4th is Nature (Tabiyat-i-kul). The theory of 'Alami-Mithal had just then put forth its nebulous adumbrations in the "daemon theory". It

* *Aqayid-i-Jami.*

† R. A. Vaughan's "*Hours with the Mystics*" p.p. 278, 280.

‡ Surat-ul-Hadid (lvii-3.)

did not as yet form a world by itself. But a daemon attached himself to each individual, like the Socrates' daemon who could tell him when a flock of sheep was coming from an opposite direction, and thus warn him to enter a side lane. Last comes the manifestation of the Universe. The links of the chain were thus forged by Neo-Platonists. They were burnished and set in concatenation by Muslim Philosophers who based their teaching on the Quran and Hadith.

The Theory of Emanation is a discussion of the origin of things. It forms the province of Haqayiq (Greater Mysteries); the other province called Daqayiq (Lesser Mysteries) is related to the mystical side of sufi-ism. The material superstructure of sufi-ism has a Neo-Platonic basis; the mystical side, the Daqayiq, is an original attempt at the elucidation of the mysteries of life and is purely Islamic in origin.

Mr. E. G. Browne says that “ *Ibnul Farid, like Muhiyyuddin-i-Arabi had no connection with Persia and so Dhun-nuni Misri; and hence sufism is not a manifestation of Persian or Aryan thought etc. Too many of those who have written on sufiism have treated it as an essentially Aryan movement, and for this reason, it is particularly necessary to emphasize the fact that two of the greatest mystics of Islam and perhaps a third, Dhun-nun Misri, were of non-Aryan origin.” †

The Daqayiq are really the theories of ascent (*Taraqqiyat*); and these are purely of Islamic origin. The theories are several and varied; for as the saying goes, “ there are as many ways to God as there are souls of men” (*al turuqu 'ilallahi ka nufusi bani 'adama*). Existence has descents *i.e.*, manifestations according to limitation. These are the potentialities (*Shuynnat*) of Existence like the potentialities of a tree in a seed. No attributes or asma (names) are to be found in this

* (Born at Cairo A. H. 555).

† *The Literary History of Persia* p. 501 to p. 505 Vol. II.

stage; in this stage, the Dhat is called Munqatul Isharat (Dropping of all indications), Dhat-i-sadhaj uncolored Dhat), Majhul-ul-Nath (undefined by attributes), Ghayb-ul-Ghuyub (the unseen even in thought), La Taiyun (the unlimited), Ghaybi-Mutluq (the absolute unseen), Wujud-i-bahat (Pure Existence), Ayn-ul-Kafur (Reality of Camphor, *i.e.*, that which falls in Camphor becomes Camphor itself). Every descent has a world of its own for its manifestation. The second stage is called Wahidiyyat. Between these there is the borderland called Wahdut; just as the present is the borderland between the past and the future. This is called *barzakh* (and the *barzakh* in the present instance is Wahdut). It is also called Haqiqat-i-Muhammadi (the Reality of Muhammad). It is the mirror through which God sees His attributes and *asma*. Unless the glass is coated with mercury, the seer cannot see his face in it; (*i.e.*, without the coating, there can be no reflection of one's face.) Without the *barzakh*, the manifestation of attributes is unthinkable. The third is the world of souls, (it is also called *Alam-i-Jabrūt*) the fourth is Mithal (it is also called *Malakūt*), the fifth is Shahadat (the external world) and the sixth is Insanul-Kamil (the perfect man), which includes all the attributes and *asma*. The Reality Muhammad has thus fully manifested itself in Adam. There are thus *six* stages and five manifestations and these latter are called Hazrati-Khamsa (the five Presences).

In the psychology of forty years ago, only Mind and Matter found a place; there was no corner for God. Mind was "no-matter," and matter was "never-mind"; if mind was not reduced to an effulgence of matter very much like bile, as the product of liver or if matter was not reduced to a Mind dormant as in the case of Schelling. Mind was only a series of the states of consciousness. How these fleeting states were linked together was no more known than the missing link in the biology of Darwin. This theory has now given place to a field of consciousness or awareness, which cannot be

brought within the four corners of a definition. *There is a field of consciousness, *plus* its object as felt or thought of, *plus* its attitude towards that object, *plus* the sense of self to whom the attribute belongs.

A point first appears on the unlimited disc of consciousness. This point is an imaginary limitation; an attitude is then created between this point and consciousness; and then again the idea of consciousness acting on that point, comes into play.

That point according to Sufis, (which is neither essence nor extension as defined by the Megarian Euclid), is the limitation of Dhat in its own knowledge. Thus the '*itibar*' (imaginary limitation) of *ilm* (knowledge) is realized. The Dhat as it were descends into its own knowledge. The limitation of the Dhat in knowledge involves the idea of Existence. Its realization of itself is "I" (*Nur*). Dawning on itself, it becomes aware of its potentialities (*Shuyu-nat*); this is *shuhud*. In other words, when the Dhat dawned on itself it found itself possessing attributes (*ergo* names.) Existence is thus a statement of possession of relationship. The dictum of Abdul Karimi Jili was *Laysal wujudu siwal khayali inda man udri ul khayal*. (Existence is nothing else than thought itself). When the Dhat knew its own attributes and names, knowledge was found; when it discovered beauty, *Nur* was found. When it knew itself, it was its *shuhud*. Or as some others say, dawning on itself was *Nur*; discovering itself, Existence; being by itself *shuhud*; and knowing all these knowledge. Others again say that the totality of *ayan* is the *Aqli-kul* (Absolute Reason). The relationship between the Dhat and this totality is an attribute. Originally this totality was in annihilation, much as sparks are, in the dhat of stone; or were merged therein. The first attribute was *Ilm* (knowledge); when the totality of *ayan* appeared, the Dhat gave prominence to *ayan* over *adam* (nothingness). This was *irada* (will) of the Dhat. When it worked on *ayan*,

*James "*The Varieties of Religious Experience*" p. 499.

power came into prominence. When the Dhat beheld them, before their manifestation, it was sight; when the aptitudes of *ayan* became prominent, they as it were proclaimed their individuality, the Dhat heard this. It thus had Hearing.

In the first stage which is called *Ahdiyyut*, there is the unlimited. In the second, which is *Wahdat*, four potentialities (*shu-yunat*) are found. Plato found his God above being, Plotinus gave Him being, thought and power and called Him *Dimiurgus*. The *ilibarat* of the Dhat were the hypostases in the Divine Nature as profounded by Plotinus. In this second stage, there is no differentiation of one from the other or from the Dhat. The potentialities of the Dhat were thus first manifest in knowledge. In the third stage (or 2nd limitation) the knowledge of self became cognizance of *Shuyunat* (* *Inn-Allaha kad ahata bi kulli shayin ilma*), God's knowledge surrounds all things. Existence becomes Life († *Allahu la ilaha illa hual hayyul qayyum.*) There is no God, but God; He is ever living and supporting. Nur becomes Ego (*La tudri-kuhul-absar.*) Eyes do not see His Dhat; and Power becomes will (‡ *fa alun lima yurid*) He does what He wills. When before their external manifestations, the Dhat realized Its potentialities, Its sight (*Basr*) was in evidence (*Wahuwa Samiun basir*) (He is the hearer and the seer.) When the requirements of these potentialities according to their aptitudes were realized, Hearing was in evidenced § *Alam-yalam-bi-annallaha yara*. Do they not know that God sees. When in the same state, the Dhat attended to these requirements, it became speech, *Kallimallahu Musa taklima* (God spake unto Moses.) Thus there was first the Dhat, the unknown and unknowable of Herbert Spencer about which a Hadith has said *la tafakkuru fi Dhatihi-wa-illa-tafakhakuru fi sifathi* (Do not contemplate on Dhat, but contemplate

* Surat-ut Talaq (lxv, 12)

† Surat-ul Baqara (ii, 255)

‡ Surat-u Hud (xi, 105)

§ Surat-ul Alaq (xlvi, 13)

on sifat.) This is the stage of Ahdiyyat. Then four itibarats (imaginary relations or hypostases) are found, knowledge of self, existence, light, power. This is the stage of Wahdat.

The third stage is then reached, called Wahidiyat in which knowledge of self becomes knowledge of Shuyunat; Existence becomes Life; Light becomes Ego; Power becomes Irada (*Will*); and to these Sight, Hearing, and Speech are added as explained above. As six out of these attributes are dependent on existence; existence is shown first in calculation. Without existence, there could be no knowledge. Some others give *knowledge* the premier place in the *'itibarat* and call it Imam-ul-Ayimma; for without a cognizance of existence, existence is not realized—(Descartes' dictum of *cogito ergo sum*). Shaykh Muhiyyuddin ibni Arabi and his followers belong to this school of thought. They say knowledge is realized only after the potentialities (*shuyunut*) have been realized; thus the Dhat is dependent on shuyunat for its own realization. Shaykh Abdul Karim-i-Jili in his *Insan-ul Kamil* is, however, of another mind. God is spoken of in the Quran as *as samad* and *gani* both meaning "Independent". This view of Ibni-Arabi, he thinks, militates against His Independence. He says that God has Personal knowledge; as He is aware of his *shuyunat* without the relationship of the knower, the known and knowledge. These *shuyunat* in knowledge have their own peculiarities. Their peculiarities were their own, and God commanded them "to be" and they "became". Before their manifestation, God was aware of them. This school gives the premier place to Irada in the seven *itibarat*. They believe in the doctrine of *volo-ergo sum*. There is thus Dhat corresponding to Universal Consciousness (Ahdiyyat), a point appears in its disc (so to speak) and four *itibarat* appear.

This is Wahdat called also the Reality of Muham-mad (*Haqi-qat-i-Muhammadi*) These itibarats were differentiated and became more pronounced; and seven *sifat* (attributes) are in evidence. David asked of God,

“ Oh, Lord, where wert Thou, before Creation. “ I was a hidden treasure, I loved to be known and created the world to be known,” This is a Hadith-i-sahih, though coming under the category of Zaif. The Prophet was asked by one Abizarara “ where was God before Creation ? ” (*Ayna kana rabbuna qabla an khalag-al-khalqa.*) The answer was “ He was in a cloud (*ama*); above which, there was no air and below which, there was no air ” Man can contemplate as far as itibarat (Wahdat) but cannot pierce further. A screen always hides his view Shaykh Muhiy-yuddin ibni Arabi connected the *ama* with Ahdiyat, but other thinkers connect it with Wahidiyat *i.e.*, the Dhat in these stages is covered by the *ama* (cloud of attributes or asma) and thus is indiscernible. Between Ahdiyat and Wahidiyat is the line of demarcation (*Barzakh*); much as the present is a line of demarcation between the past and the future, or the imaginary line between the different hues of a rainbow. Wahdat is the dawning of self on self. Wahidiyyat is the dawning of self on its potentialities. Wahdat is the reality of Muhammad; and the world is a manifestation of that reality. It is said that the *realities* of the souls and bodies of the world are the details of the reality of the soul and body of Muhammad.* A doctrine like this regarding Christ amongst the Christians might have given rise to the idea of transubstantiation, which however is traced to the festival of ‘ the Lord’s supper.’

The reality of Muhammad finally became the figure of Adam. According to Imam Qistilani, Tahir ibni Abdulla Ansari said that Muhammad (Peace on him) said “ the first thing which was created was the light of your Prophet, which was created from God.” Another Hadith says “ O Jabir, the first thing created was the soul of thy Prophet.” A third :— “ I have a special time with God, in which is not contained the nearest angel or a sent Prophet.” “ I was a Nabi, while Adam

* *Haqayiq Numa*, commentary on *Jam-i-Jahan Numa* by Ibrahim Shuttari of Ahmedabad p. 191.

was between water and mud". The Quranic text "Muhammad is not the father of any of you, but he is a Messenger of God and the Seal of the Prophets"[†] is explained by Najmuddin-i-Kubra [‡] to mean that he is not of your world.

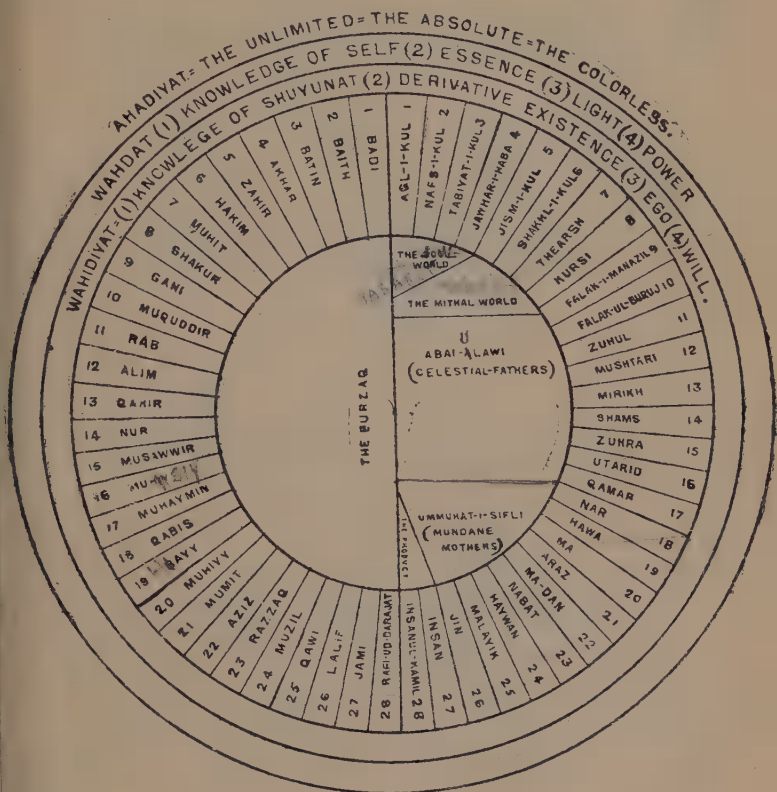
The Wahabis who are the Puritans and literalists of Islam do not believe in the doctrine of the Reality of Muhammad.

The four *itibarat* of the first limitation, Wahdat, multiplied by the seven *sifat* of the second limitation Wahidiyyat (called also *Ummahat-us-sifat*, mothers of attributes) give 28 *sifat*, *ergo* 28 names, of which the world is a manifestation. The following diagram gives an idea of the 28 names both manifest and manifest.

[†] Surat-ul Ahzab (xxxiii, 39).

[‡] *Mursad-ul-Ibad* p. 90.

Diagram showing descent from Ahdiyut to Perfect Man [The left hand arc showe Asmai-Ilahi (Divine names); and the right hand arc showe Asmai-Kiyani (Worldly names); and the middle is the Barzakh between the two sets of names.



For 16 Muhiy read Muhsiy.
 — 19 Bayy — Hayy.
 — — Alawi — Ulawi.

Draw a line left-handwards from below Qamar 17.

Translation of the Names and their Significance.

No.	The Creator Names	Translated	The Created Form.	Translated.	The Arabic Letter corresponding to each.
1.	Badi	The Creator	Aqli-kul	Absolute Reason	Hamza
2.	Baith	The Cause	Nafs-i-kul	The Preserved Tablet	Ha
3.	Batin	The Unmanifest	Tabiyati-kul	Absolute Nature	Ayin
4.	Akhar	The Exterior	Jawher-i-Haba	Essence of matter	Hai
5.	Zahir	The manifest	Jism-ikul	Absolute Corporeality	Ghain
6.	Hakim	The Wise	Shakli-kul	Do form	Khay
7.	Muhit	The Surround	The Arsh	The throne of God	Khaf
8.	Shakur	Large Recompense	Kursi	The seat	Qaf
9.	Gani	The Independent	Falakul-Munazil	Crystalline sphere	Ghim
10.	Muquddir	The Exerter of influence	Falakul-Buruj	Sky of Zodiacs	Sheen
11.	Rab	The Supporter	Zuhul	Saturn	Ya
12.	Alim	The Knower	Mushtari	Jupiter	Zad
13.	Qahir	The Overwhelming	Mirikh	Mars	Lam
14.	Nur	The Light	Shams	Sun	Nun
15.	Musawir	The Painter	Zuhra	Venus	Ray
16.	Muhsiy	The Counter	Utairid	Mercury	Toe
17.	Muhaymin	The Guardian	Qamar	Moon	Dal
18.	Qabiz	The Curtailer of Life	Nar	The Sphere of Fire	Tay
19.	Hayy	The Life	Hawa	Air	Zay
20.	Muhiyy	The Quickener	Ma	Water	Sin
21.	Mumit	The Annihilator	Arz	Earth	Sad
22.	Aziz	The Valued	Madan	The minerals	Zoe
23.	Razzaq	Providence	Nabatat	Vegetable	Tay
24.	Muzil	The Degrader	Haywan	Animal	Zal
25.	Qawi	The Powerful	Malayk	Angels	Fay
26.	Latif	The Minute Observer	Jin	Jin	Bay
27.	Jami	The Gatherer of all	Insan	Man	Meem
28.	Rifi-ud-Dharajat	The Elevator of Rank	Insanul-Kamil	The Perfect Man	Wau

"We have issued two oceans that never mingle together; between them is a Barzakh, that is never removed"—Suratur Rahman (LV, 19, 20).

"I swear by the Lord of the Easts and Wests; that We are able to destroy them and substitute better than them in their places"—Sura Maarif (lxx, 39). The left hand names are the Easts and the right hand names are the Wests referred to.

The first three stages or two limitations are called Zuhur-i-Ilmi (manifestation in knowledge) or Maratibi-Ilahi (Divine Ranks); and the succeeding three stages (Arwah, Mithal, Ajsam), which are manifestation of names are called Maratibi-Kouni (worldly ranks). Each succeeding stage is a covering over the next higher one, *i.e.*, the higher stage is obscured by its lower manifestation, while at the same time, the latter is the form of the higher one. The twenty-eight names have multiplied themselves by permutation and combination into innumerable names, in fact into as many names as there are drops in the Ocean. God has hidden Himself behind 70,000 screens of of light and darkness (*i.e.*, names of beauty and glory.) *Inn-allahi taala sab'ina alfa hijabun min nurin wa zulumatin.*) These are *taiyunats* (limitations). But what is a limitation? It is so far as Existence is concerned, nothing else than Existence itself; while Existence in respect of limitation is not the reality of limitation, *e.g.*, the form of a jug in respect of clay is nothing else than clay itself, while clay in respect of this form is not the Reality of the form. So also the simile of letters and ink. They call this doctrine, Ayniyat-i-haqi-qi and Gharyat-i-Itibari. (The reality of sameness and differentiation in fancy). External figures are, therefore, the shapes of Existence. A Deccani poet—Maulana Bhari has sung:—

Yih rup tira rati rati hay
Parbat parbat pati pati hay
Parbat mi adiq na kam pati min
Yak san rahayi ras aur rati min
 Oh Thou, Thy form is in each atom.

تیس
 ۱۰۱

In mountains, so in leaves
 Not big in mountains nor small in leaves
 It is same in heaps as in atoms.

THE AYAN-I-THABITMA

Ghariyat-i-Itibari. The twenty-eight attributes became twenty-eight names (*asma*). His first *ism* (name) was Badi (Creator), called also Qalbi-Aala (the Pen). This name is the repository of all other names that ever manifest themselves. It has two sights, or to put it in modern phraseology, two angles of vision; one on its own entity or dhat, and the other on its attributes. From the first point of view, Baith came into being; and from its second, Aql-i-kul. Similarly from the personal view of Baith, the name Batin came into being; from its attribute-aspect Nafs-i-kul; and so on till the last Divine name and its worldly counter-part (as in the diagram). Thus each name has its view on each succeeding name and through it on the one that succeeds it till the very last. It is therefore said that the soul world has its sight on the material world. So long as Soul has its sight on Rafi-ud-darajat, its counter part, "Perfect man" is in evidence. When it shifts its sight to Almumit, its body dies and he lives in the *mithal* world. This being in descent, the upper-most reality is manifest in man. Shaykh Muhibulla of Allahabad, a commentator of *Fususul-Hikm* has said *Arwahina ajasadina ajasadina arwahina* (our bodies are our souls, and our souls are our bodies). The first series of names are called *asmai-ilahi* (Divine names) or necessary names and their counterparts are called *asmai-kiyani*. Each *ism* in the first set taking a form (*ayn*) became an *ismi-kiyani* just as Ahdiyat taking a form became Haqiqat-i-Muhammad. The influence that each *ism* (name) exerts on its counter-part is called the Divine Breath or inflatus (*Nafs-i-Rahmani*). "There is no creeping creature on the earth, whose forelock is not in the hand of its rab, That rab is on the right path" (*Wu ma*

min dabbatin fil arzi illa hua akhizum bi nasiyath-i-ha. Huza rabbi ala siratin mustakim. Each ismi ilahi comprises all other asma, but goes by the particular name of that ism, owing to the predominance of its particular attribute.

Gulshani-Raz says:—

Agar ek khatrara dil bar shigafi

Burun-ayad azo sad bahri safi

If you cleave the heart of one drop of water

A hundred pure oceans emerge from it.

This is known as the doctrine of Indiraj-i-kul fil kul
(*Pervasion or immanence of all in all*)

Ghariyat-i-Haqiqi The doctrine of *ayan* approaches very near to the aeons * of the Christian gnostics; but the idea is centuries older than the Christian mysticism. It is the "Eternal Idea" of Plato (Archeypes), to which his immediate disciple, † Aristotle had given the name of *entelecheia*. An "eternal idea" contains all that is to become manifest. The idea of Zayd in God's knowledge is the general idea of the man from his conception in the womb till his dust returneth unto dust, or still further till he journeys back through *nithal*, *arwah* and reaches the point from which he started.

Gulshani-Raz again—

Kaz an dar amad awwal ham bi dar shud

Agar cheh dar maad az dar bi dar-shud

Man returneth to the door from which he started

Although in his search, he went from door to door.

The changes that take place are merely the unfolding of that idea; or as Zeller has put it, § "though ideas are eternal and unchangeable, things are regarded as derivative, perishable and in constant change."

* Neander's *Church History* quoted by Dr. Canon Sell in his *Essays on Islam* p. 10.

† *Outlines of the History of Phil.* p. 145.

§ Zeller's *Outlines of the History of Phil.* p. 145.

In the first named theory, the descent is gradual from Ahdiyat, Wahdat, Wahidiyat, Sifat Asma, and Ayan. At the last named stage, the differentiation between *rab* and *abd* appears. In the second named, theory, there is God and his *shuyunat*. The *shuyunat* are both co-eternal with and disappearing in Dhat like billows and the ocean.

According to the second theory, the manifestation of Badi was Aqli-kul. When the latter realized its potentialities of manifesting a world, it prayed to Badi for a Companion, then Baith the interior of Badi came into play, and manifested Nafsi-kul. By the conjunction of Aqli-kul and Nafsi-kul, Tabiyat-i-kul came into existence. Paracelsus has said, that this was a marriage between heavenly influences and terrestrial objects to which the Grecian Theosophist gave the name of Gamahea (which the Sufis call Izdawaj)†. Then the product is a third *ism*. This, however, is liable to the objection that when a thing comes out of another thing, it must leave a blank in the latter.

According to the first theory, the *ayan* are fixed forms in the knowledge of God, they never come out leaving a blank there.

Al ayan-i-thabitatum ma shummut rahiya tul-wujud. (The *ayan* have not smelt the smell of Existence), as a remarked by Shaykh-Akbar.* The difference between Plotinus of Alexandria and the Shaykh is this:—that while the former “refused to ideas any existence external to our own minds” a sort of Berkelianism, the latter refused to Ideas any existence outside God’s mind.” The Grecian philosophers believed that aeons had come out of God’s knowledge, and had an external existence.

As regards the mutability or immutability of *ayan*, the same Muslim authority on Ghairyati-Itibari thinks that they are immutable, even in manifestation; for if they

† R. A. Vaughan’s *Hours with the Mystics* p. 75.

*Fusus-ul-Hikam—Fusi-Idrisi.

were mutable, they would indicate a change in the eternal knowledge of God—a hiatus of ignorance in Divine knowledge, which is unthinkable. Some hold that *ayan* are immutable; but their peculiarities and effects are extension, and *ayan* are essence. There can be no change in extension, without a change in essence. Shaykh Abu Saaed Abul Khayr is of opinion that both *ayan* and their effects are liable to change in the stage in which the lover himself becomes the beloved; Shuyunat disappear in Dhat.

*Ishq o ashaq mahu gardad zin muqam
Kud hamo mashuq manad wussalam.*

Shaykh Alaud-Dawlah Samnani (the philosopher-governor of Samnan in Pèrsia), the real founder of the Shuhudiyyah School, and prototype of Abdul Karimi Jili is of the same opinion with the exception that though the distinction of “I” and “thou” disappears, duality still remains; the shadow (the world) cannot become the substance (God). The difference between the two schools is really owing to the point of view that each takes regarding the stage at which *ayan* make their appearance.

From Falak-ul-Munazil to Qamar in the diagram are the Planets, which work on the Inferior Material world, which is from the sphere of fire to Insan. The net result of this working is the production of Insan-ul-Kamil (the Perfect Man). This no doubt leads to a belief in astrology and theurgy.

In astrology, the influence of heavenly bodies on the destiny of man is calculated. Man is a conglomeration of all the *asma*, each heavenly body is a manifestation of a particular *ism* (name;) and so the position or as it is called the sight, of a particular heavenly body has an influence on the destiny of a particular individual at a particular time. In theurgy (*Ilm-i-taksir*) again, the influence of each of the 28 Arabic letters has an effect at a particular time. In the statement subjoined to the diagram, it will be seen that each *ism* is represented by a particular letter. When the

Divine One emerged from self-absorption, He became aware of Himself—this is the stage of Self-Love. (*Fa ahbubtu-an-urifa*.—He loved to be known. Vibrations brought about by Love gave rise to sounds which were the sounds of letters, and these sounds manifested themselves as asma-i-llahi. Like in the case of heavenly bodies in astrology, each sound, *ergo*, each letter of the Arabic alphabet represents an *ism*. If, therefore, an amulet is prepared, consisting of particular letters, the asma represented by these letters must find their manifestation. The idea therefore is that a theurgist or *Mashayik* who has selflessly practised in this art, can bring about a particular desired effect, by the manipulation of the Arabic letters. He is supposed to have permission from his *Pir* who grants him the same, after he is fully satisfied about the moral character or selflessness of his *murid*; the same precaution as is taken in the case of teaching Hypnotism or Mesmerism.

Thus in the manifest world, there is the soul-world and the material world and the barzakh (the intermediate stage), which is also called alami-mithal.

ALAM-I-ARWAH (THE SOUL-WORLD)

The first four *Asmai-Kiyani* form the soul-world. Aql-i-kul is the form of Existence of God's knowledge. It is called *Qalam-i-Aala*, (The Exalted Pen) in the language of *shara*. All individual souls are contained in this; and are, as an embodiment of one soul, called Ruhi Azam (the Great Soul); and out of this, individual souls manifest themselves. Mawlana Rumi says "There is differentiation in the Animal Spirit; the Soul of Humanity is one."

Tafriqa dar ruhi haywani buwad
Nafsi wahid ruhi insani buwad.

This doctrine is known in the West as Averroism, the doctrine of the Muslim philosopher of Spain, Averroes (Ibni-Rushd 1126-1198) who maintained * "that the spirit or the rational part of the Soul is one in all.

* De Boer's *His. of Muslim Philo.* P. 179.

Individual Souls are the manifestation of this one Soul." Nafs-i-Kul is the breath of the Dhat and the embodiment of God's knowledge of Creation. All forms of Existence are impressed on it. It is also called Lawhi-Mahfuz (the Preserved Tablet). Whatever was or is to happen is, as it were, written down by the Exalted Pen on this Tablet. In the first, God knowledge finds a habitation; and in the second, it takes a shape. The second is also called *Ummul-Kitab* (Mother of Book). These are also called Exalted angels as they work out God's decrees automatically. Under them are minor pens and tablets (both minor angels). The decrees in these are liable to change, but not of the Preserved Tablet. The third is *Tabiyat-i-kul*, (absolute nature); this too consists of angels and they mould Nature which is the nature of God according to which the nature of man is manifest. *Fit-ratulla hil-lati fataran nasa alayhai*. *Jawhar-i-Haba* is the Essence of Matter (Prima matrix), the fourth angel, it is the nebula of which the creation is a manifestation as subsequently postulated by Kant and Laplace. It is the mercurial covering at the back of a mirror, which enables the mirror to reflect forms. *Jismi-kul* is absolute corporeality. The first set of angels are called *malai-aala* (the highest angels); and they were not commanded to worship Adam.

The pre-natal existence of individual souls is acknowledged in the Quran sura VII-71. "The Lord drew forth their posterity from the loins of the sons of Adam." As the souls came out, they arranged themselves in four rows: the first row was of Prophets; the second, of saints, the third of believers, and the fourth of non-believers. It was asked "Am I not your Lord" they all said "Yes"—, Again in sura 24-35; "the body is compared to a lantern; the vegetable spirit, to the lamp; the instinctive spirit, to the oil; and the spirit of humanity to the fire that kindles. The Proverb XX-27 expresses the same idea. "The life of man is the lamp of the Lord." A Hadith related by Ayisha says "*Al-arwah-u junudun-mujunidum, fama taarafa minha italafa-wa-ma-man tanakara minha ikhtalifa*." Souls

are a collected army. Those in it who recognised each other, began to love each other, and those who did not recognize each other, were repugnant towards each other." Such was also the theory of Love, propounded by Plato. At the instigation of the Jews, says Ibni-Khaldun, Nasir-ibnul-Harris and Utba proposed three questions to the Prophet; (P. O. H.) one of which was. What is the soul? To this, the Quran says, "They ask thee about the Soul, say "Soul is the command (*amr*) of the Lord thy God." (*Ar Ruhu min amr-i-rabbi*); soul thus belongs to the world of command and comes after the first three stages (Ahdiyat, Wahdat and Wahidiyyat) and is in limitation. But the Quran also says *Nafak tu fi hi min ruhi*. We breathed unto him (Adam) out of Our own Ruh. This soul is the *Ruhi-Azam* (Haqiqat-i-Muhammadi) which is the stage of Wahdat itself and is not under limitation. Though the individual soul is a limitation; it is free from matter and extension, and from colour and form. It is cognizant of self and not-self, but not liable to be sensed by any of the senses. The limitations of *Ruhi-Azam* are the souls of men, and when such limitation is manifest in body, it becomes animal-spirit. It is subtle in nature, and each particle of it is connected with each particle of the body. This soul is liable to reward and punishment; as it alone tasted of the pleasures of the body. It is immortal in nature, and after the decay of the body assumes a thought-shape. In the theory of gradations (*tanazzulat*), it has been said that each gradation is the form of the next higher grade, and the lowest grade is the form of all the higher grades up to the highest. It has been shown previously that as each *ismi-ilahi* takes a form, it becomes an *ismi-kiyani* in the manifest world. Dhat with a relationship (attribute) becomes an *ism* i.e. It is infinite and *ism* is finite. If the *ism* is inclined towards absolutism (Nirguna) it is *ism-i-Ilahi*, if it sees form and is inclined towards finitism, (Sarguna) it is *ism-kiyani* and becomes an ayn which is a shadow of *ismi-ilahi*.† The first *ismal-ilahi* directly

† Vide the marginal note to p. 140 *Jawahir-usSuluk*.

influences its *ismai-kiyani* and indirectly all the lower *asmi-kiyani* down to the lowest one. No sight reaches Him; He reaches the sight, the Subtle and Knowing; * (*Latudri kal absar, wa hua yudrikal absar wa hua latee-fun khabir*). Thus it is said that it has its sight or vision on its corresponding and lower *asma*.

In the "Book of Apples" attributed to Aristotle, the Essence of Soul is said to consist of knowing; and the punishment for not knowing is going down into still deeper ignorance. The spirit is described by Bergson as memory; and matter as succession of images. The Sufis, however, characterize *Nafs* with desire, *Qalb* with knowing, *soul* with sight, and *ser* with contemplating, and *Dhat* with appearing. Since the *Dhat* appeared, we appear, all images are of this appearance. Since the *Dhat* contemplated, we contemplate; since the *Dhat* saw, we see (Light is the stage of soul); since the *Dhat* knew, we know (stage of qulb); Since the *Dhat* desired, we desire (Stage of *Nafs*); sight and not knowledge is thus the faculty of the soul. He who is blind here (in this world) will be blind in the next world and still worse † (*Van kana fi hazi hil ama fa-huwa fil akhi-rati ama 'wa azuallu sabila.*) The author of Shari-Muwafik (p 583) commenting on this, says that "the spirit will either be in ignorance or it will be in enlightenment. Those in ignorance will go from bad to worse. Those in enlightenment will suffer till they improve." The faculty of sight being the characteristic of the soul; the soul is said to be neither in the body, nor without it. The sun illuminates a house, the illumination is neither within the house nor without it. The soul has three sights; when its sight is on *Dhat* it is called *Amin-Ruh* (the trusted soul), its sight is called *Amin Nur*. When its sight is on *Mumkin-ul-Wujud* (thought world), it is called *Ruhi-Muqim* (stationary soul); and its sight is called *Ana-Nur* (Ego-sight). When the soul's sight is on *Wajib-ul-Wujnd* (Causal Existence),

* Suratur Rum (XXX, 32).

† Surat-ul-Banu Israil (XVII, 72).

it is called *Ruhi-Jari* (the travelling soul), which leaves the body in sleep, and wanders about in the spirit world; and its sight is called *Min-Nur*. *Ruh* has a more influential sight on the body in wakefulness than in sleep. In sleep it has a more influential sight on *mithal*.

ALAMI-MISAL (THE WORLD OF SIMILITUDES)

This is the fifth limitation. It is the world of arche types of Plato or the world of Correspondence of Emanuel Swedenborg. It is the borderland, between the soul world and the causal world. It does not consist of matter, yet it is dimensional, characterized by colour like the world of dreams.

It is also called *Alami Ghayb*, a world that is outside our sight.

Ghayb ra abri wa abi digar ust
Asman wu aftar-i-digar ust
Nayad an illa ki bar pakan pidid
Baqiyan fi labs min khal kin jadid (Mathnawi)

The *mithal* world has clouds and rain of its own
 Has a different sky and Sun
 This is not open to the eye of the ordinary man
 Who is decieved by the phantasmagoria of the World.

Sir Sayid Ahmad Khan thought that whatever is outside our sight is *Ghayb*—like the force of gravitation; but this *Alami Ghayb* is a real world corresponding to our World—There is pre-established harmony between the two, like the harmony of two clocks correctly set, or of the hand and the key which it turns. * The very term material world," say Balfour Stewart and Tait "is a misnomer, the world is a spiritual world merely employing matter for its manifestation. We are led by scientific logic to an unseen and by scientific analogy to the spirituality of the unseen. In fine, our conclusion is that the visible Universe has been developed by an intelligence resident in the Unseen."

* The *Unseen Universe* p. 221.

It is not the world that comes after death which is also called *mithal* or *barzakh* †. To the latter, § the individual souls carry away the traits of character peculiar to them. Each individual reaps the fruits of his actions; and lives till the day of judgement, in what Abdul Karim Jili calls Hayakali Khayali (Thought-circles) or what Shaykh Shihabuddin Maqtul, known also as Shaykhul-Ishraq the exponent of Plato's Realism, called Alami-Ashbah (the world of objects); or what Shah Waliullah Sahib of Delhi has called Nusma. Those who thus live in *mithal* and are blessed souls have been described in the Quran as living in "crops of green birds". Thought is of two kinds, the thought that works through the brain called *Khayali-Muttasil* (attached-thought); and the thought that does not work through the same is called *Khayali-Munfasil* (separated-thought) The one is called Falsidical and the other Veridical in Mr. Meyer's "Survival of Human Personality." This latter work and Sir Oliver Lodges "Survival of Man" are replete with examples of recorded manifestations of veridical thought. *Mithal* is therefore a veridical thought world; which is as real as, if not more real than, this world; for what occurs in this world, first takes its shape there.

With the shapes of thought-world, angels descend on the Earth. Gabriel used to appear before the Prophet (Peace on him) in the form of Dahyai-Kalbi; Khizar also appears in thought-body. Umar could appear before the army of Sariah-ibni-Rustam; and direct Sariah towards a certain mountain; while he himself was preaching from his *minbar* in the Mosque at Medina. Call it clairvoyance and clair-audience as you may. Munkir and Nakir, the two angels that appear before the dead body in the grave, appear in thought-bodies. Actions are extensions in this world; their realities are *Jawahir* (Essence), that remain after extensions disappear. These *Jawahir* appear in the

† *At-Takashshuf* Part II p. 5.

§ Ibid Part III p. 4.

shape of hooran-i-behist etc., in the case of good actions and in the shape of fire in the case of evil actions, for the origin of evil is fire.

ALAMI-AJSAM (THE CAUSAL WORLD)

From the diagram, it may be noted that asmai-kiyan from 1 to 4 form the soul-world; these higher asma are the same as the Malai-Aala (which are unconsciously absorbed in the contemplation of God). They are the counter-parts of *Badi Baith*, *Batin*, *Akhar*, which having taken forms (*ayani-thabitha*) have manifested their counterparts viz., Absolute Reason, Absolute Breath, Absolute Nature, Essence of Matter. From the Fifth to the eighth in the diagram are *mithal* manifestations; and from ninth to twenty-seventh are corporeal manifestations. Again from 8th to 17th are superior Fathers (*Abai-Ulawi*); and from 18 to 27 are Inferior Mothers (*Ummathati sifli*). The first set working on the second set produce the Perfect man (*Insanul-Kamil*). Just as Badi contains in itself all the succeeding names; so does *Insanul-Kamil* contain in itself all the preceeding *asmai-kiyani* and is the representative of them all. Hence *Insanul-Kamil* is the Vicegerent of God on the earth. Thus has God made man in His own image. (*Khalaq-al-Insana ala suratihi*). Some commentators take *He* (*His*) to mean "Man's own image" i.e., God created man, in man's own image; since every ismi-kiyan is a figure of every ism-ilahi, no superiority of man is made out by such an explanation. Man therefore is the representation of all names. * St. Anthony, a Christian Mystic Father is said to have observed 20,000 angels dancing a saraband on the point of a needle; i.e., on the *dhat* of man, there is a display of manifold *sifat* and *asma*. The angels in the *Malai-Aala* were not commanded to worship Adam; for when Iblis refused to prostrate himself before Adam saying "Thou hast created me out of fire and him out of earth" (*Khalaq-tana min nari-w-khalaq tahu min teen*)" God

* Clodd's "the *Pioneers of Evolution*" p. 17.

said "What has prevented thee from prostrating before him, whom I have created with both my hands. What! You showed pride or wert thou of the Malai-Aala" (*Ma manaaka an tasjuda lima khalaq bi yadia astuk-barta an kunta minall alin*). § Excepting the *malai-ala*, all angels worshipped Adam, *i.e.*, all other Kiyani names are sub-servient to Adam, who is the embodiment of all Kiyani names. Hence man has not to worship any particular Kiyani name or names; he is not to worship the god or angel of fire, or of air, or of earth, though he knows that these are incessantly working out their allotted task. Besides each name is a "limitation" Without keeping the "named" in view, a particular aspect of it cannot be worshipped. If the "unlimited" and "unnamed" is in view, the worship of it through a particular name will be justifiable. But this is impossible in the nature of things. The author of *Gulshani-Raz*† says.

*Mussulman gar bi danisti ki buth chist
Bi danisti ki-din dar buth paras thist
Agar mushrik zi din agah gushti
Kuja dar din-i-khud gumrah gushthi
Na dyd wu dar buth illa khulqi zahir
Badan illat shud un dar shara Kafir.*

* If the Mussulman but knew what is faith,
He would see that faith is idol worship.
If the polytheist only knew what idols are,
How would he be wrong in his religion;
He sees in idols naught but the visible creature;
And that is the reason that he is legally a heathen.

After *Jowhar-i-Haba*, is the *Arsh* or the throne of God, which encircles the Universe: there are four angels bearing this throne. Within the cavity of the *arsh*, there is the *Kursi* (seat) in the form of a square. On this seat, there are the two feet of God (glory and grace). From this seat, shine forth on the earth, the glory and

§ *Surat-us-Sad* (XXXVIII, 79).

† *Whinfield p* 84.

grace of God,; the latter over-shadowing the former. Then the crystalline sphere which is subject to constant changes, hence constant changes in the Universe, brought about by this firmament. The succeeding names all culminate in *Insanul-Kamil*; the developed tree finally ending in the seed from which it sprang.

To put the whole theory in a nut-shell,; the *Dhat* saw itself in *sifat*; this was a *tajalli* (illumination) The *Sifat* are like the mercurial coating of the mirror. This coming into being of illumination, gave rise to duality. This illumination manifests itself as soul,—When soul saw itself, it was *mithal*, the coating of the mirror of soul was body—for there can be no reflection, without a coating. When the coating of the body and the gaze of the seer disappear, the seer (the Soul) itself remains. So also, finally when the *Dhat's* gaze disappears, the soul disappears, and Absolutism alone remains.

INSAN-UL-KAMIL

In the diagram in the "Theory of Emanation," after the first three stages, Ahdiyat, Wahdat and Wahidiyat, twenty-eight asma-i-ilahi with their twenty eight asma-i-kiyani are shown in the downward arc of descent, the last *ism* reached is Insan-ul-Kamil, corresponding to the name Allah, the top-most point in the arc. Thus man embraces the spiritual, the mithal and the physical worlds. The Quran says, **Sanu rihim 'ayatina fil afaqi, wa fi anfusihim hatta yatabayyana lahum annahul haqqu* "We shall show them our signs both in the horizons and in their individualities, so that it may be made clear to them that this is the truth."

SPIRITUAL ASPECT

The first four asma-i-ilahi viz., Badi, Baith, Batin, and Akhar, with their corresponding asma-i-kiyani, the Absolute Reason, Absolute Breath, Absolute Nature and the Essence of Matter form the Soul-world. The next three asma, Zahir, Hakim and Muhit with their corresponding asma-i-kiyani, Absolute Corporeality, Absolute Form, and the Throne form the mithal world. In the first stage of Ahdiyat the name Allah is really the named. The soul-world is the soul of the name Allah, and the mithal-world is the heart of the same name. Of the remaining twenty-one asma, ten form the celestial fathers and ten the mundane mothers, the result of these being Insan-ul-Kamil, the 28th name,

*Haq jani jahan ast wa jahan jumla badan
Arwah wa malayk chu havasi ein twan
Aflak wa muwalid wa anasir aza
Tawhid hamin ast digar shewa wa fan*

"All are parts of one stupendous whole
Whose body Nature is, and God the Soul."

* Sura, XLI, 53.

When the Dhat inclines itself towards Itself, it is named Wajib-ul-Wujud, (Necessary Existence); and when It inclines towards Its Sifat, it is named, Mumkin-ul-Wujud (Contingent Existence). Mumtani-ul-Wujud (Negative Existence) is like the fabulous bird Anqa which has a name, but no existence. In Ahdiyat again, the *itabarat* are suppressed: in Wahdat, they are in evidence, and in Wahidiyat, they become manifest and show themselves as sifat. These three form the stage of La Bi shart-i-Shay. In the soul-world, the itabar of knowledge becomes the knowledge of sifat. When His knowledge is that He is active, the ism becomes Aqli-kul; when knowledge is that He is passive, the ism becomes Nafsi-kul; When the Dhat finds itself immanent everywhere in the seen world, the ism becomes Tabiyat-i-kul; when it finds itself manifested everywhere, it is Shaki-kul; and when it finds itself as thingness of things (*Ding an sich* of the Germans), it becomes Jismi-kul and so on in the soul and mithal worlds. These two latter worlds form the stage of Bi shart-i-Lashay. The four itibarat in Wahdat and the seven sifat in Wahidiyat have no opposites; they are personal. The seven asma in the soul and mithal worlds have no opposites. After Al-Arsh, materiality begins (Bi shart-i-Shay) and asma appear in opposite e.g., Hadi (one leading aright) as opposed to Mudhil (one leading astray); Muhiyy (the quickener) as opposed to Mumit (the Killer). The Quran says, **Khalaqallahu saba samawatin thummastawa alal arshi* "God created the seven heavens and took his stand on the Arsh" i.e., after Al-Arsh His opposite and contrary asma, (Jalali and Jamali) make their manifestation; and variety and diversity begin the world. These manifestations of names in the material world culminate in Insan-ul-Kamil. Just as the name God is conglomerate of all asma-ilahi, the name Insan is conglomerate of all asma-i-kiyani. Man is thus abd, the opposite of rab, and appears at the lowest point in the arc of Tauazzulat, opposite the name Allah, which is at the highest point. He is composite of both Jalali

* Sura XVII, 54; X, 3;

(glorious) and Jamali (beautiful) names; for God made man with both His hands. He is a manifestation of all names that come under this category. In fact everything is a Mazhar-i-Atam, that is, it contains all asma in itself,

Agar yak qatra ra dil bar shigafi
Burun ayad azu sad bahr-i-safi (Gulshani Raz)

If you cleave the heart of one drop of water.
 A hundred pure oceans emerge from it.

but it has the potentiality of manifesting one ism or a few asma, while man has the potentiality of manifesting all the known asma. The form of the Prophet (P.O.H.) in God's knowledge is that of the ism Hadi (one who rightly guides); but in manifestation, the name sometimes assumes the aspect of Mudil. The Quran has been the same from the very first; not a jot or tittle of it has changed; yet there are as many as 72 sects (and innumerable sub-sects) in Islam brought about by its interpretations. One interpretation alone can be true and the rest false. The form of the Prophet in alam-i-arwah is that of the name hadi; but in the causal world, his teaching has been misappreciated by some people; and to these latter, he stands in the name of Mudil. Each man's form in the mithal world is that of hadi, and he must work up to that name; but owing to different influences of the world, he becomes the manifestation of mudil, which is the dross that is to be burnt up, for the alloyed gold to become pure. "Thus was man created in the best form and sent down to the worst plane"—
**Khalaqul-insana fi ah sani taqwim thumma radad-nahu asfala safilin.* Iblis also is a part manifestation of the name Insan-u-kamil in the material world. He is a form of the name mudil (one leading astray) in the Spiritual World.

Khalaqar-Rahmanu ala suratihi "God made man in His own image." God has the attributes of Living, Knowing, Powerful, Willing, Hearing, Seeing, and

* LXLV. I.

Speaking; so also Man has these attributes, but in limitation. God is Dhat unlimited; man is Dhat limited. God has sifat and asma, all known to Himself, man has knowledge of some sifat and asma; for there are sifat and asma of His, which are known only to Himself and to no created being. God is eternal by Himself, man is eternal so far as God's knowledge is concerned; and God's knowledge is eternal. Thus man is an image of God; but not in the sense, in which a clay-idol is a model of a real person. Kabir Das has put this idea in his own blunt way:—

*Har ko kya puchhat ho,
Kya bataun har kaysa hai
Kaya khunti sae bandhun bhainsa hai
Ya hath men de dun paisa hai
Tu jaysa hai har waisa hai*

What do you ask about God?
How can I show what He is like.
Is It a buffalo to be tied to a peg,
Or a coin to be passed over to you?
He is like what you are.

Three persons are said to have been interrogated by Imam Jafar-i-Sadiq regarding God. One said, "I worship a God, who possesses all the attributes." The Imam said he worshipped a man-god or an idol; since eating, drinking, dying are all the attributes of a created being. These are the pantheists. Another said he worshipped a God who had no attributes. The Imam said he worshipped a nothingness (Philosophical nihilism like that of Buddha). And the third said he worshipped a God who had the attributes of perfection, and was devoid of the attributes of imperfection and decay, which are attributes in limitation that are manifest from the side of *adam*. The Imam said, he worshiped the true God of the heaven and the earth.

The word *Insan* is variously derived—some derive it from *uns*, love; some derive it from *nas* forgetfulness, because life on earth begins in forgetfulness and ends in forgetfulness. Some say the word comes from *ayn san*

“ Like the eye.” Man is the eye with which God beholds His sifat and asma in limitation ; Insan-ul-Kamil is thus the mirror in which God’s sifat and asma are fully reflected. Gulshan-i-Raz says,

*Adam ayinā alam aks wa insān
Chu chashm-i aks dar way shakhs pinhan
Tu chuashm-i-aks-i-wa wa nur-i-did ast
Bi dida dida-i-ra dida did ast*

Not being is the mirror, the world the reflection and
man

Is as the reflected eye of the Unseen Person
You are that reflected eye and He the light of the
eye,

In that eye His eye sees His own eye.

To Insan-ul-Kamil, God is not a screen from His creation, and creation is not a screen from the Creator. He becomes equipoised in both directions. (*Masawiy-ut-tarfayn*). He is one who has performed his suluk (pilgrimage) *in* God (Sayr fillah) and *with* God (Sayr ma Allah), and reached the point of Haqiqat-i- Muhummadi, which is **Qaba-Qawsayn awa adna*, the point at which the two arches of the bow meet and still nearer than that.” He becomes the axis around which the whole existence turns and sheds light on the heart of other created beings. In fact, he is the direct pattern of Haqiqat-i-Muhammadi and the rest of mankind are indirect pratterns or copies of his individuality. This is what Shaykh Ibni Arabi calls—“ the wisdom of individuality ” in his chapter on Fus-i-Muhnmmadi. Creation began with Muhammad (P. O. H) *i.e.*, with Haqiqat-i-Muhammadi ; and the wisdom of existence completely manifested itself in his individuality “ I was a Nabi ” he said “ When Adam was yet between water and mud.” *Ana nabiyyun wa Adamu baynul mai wat-tin ; i.e.* I was Nabi, while Adam was yet in the knowledge of God, and had not taken his earthly form.

The name God is also conglomerate of the names, Awwal (the First), Batin (the internal), Zahir (the exter-

* Sura, LIII, 9.

nal), and Akhar (the last). To the first name, corresponds the world of ayan-i-thabitah (or the soul-world—names 1 to 4); to the second, alami mithal (names 5 to 7), to the third, alami-shahadat (the causal world—the rest of the 21 names); and to the fourth, alami-akhirat (the future world) (names partly revealed and partly not revealed.) Thus the name abd is a conglomerate of all these asma; it comprises all the asmai-kiyani, which is dhat with attributes in limitation, just as God comprises all the asmai-ilahi which is dhat with infinite and unlimited attributes. Abd does not merely mean a servant, it conveys the idea that it comprises all the asma acted upon, subservient (*murbub*), in opposition to all the asma that act and that are masters (*rab*).

The perfect abd could not fully and completely manifest himself in all his perfections all at once, as the world was not prepared to receive him; and so each item of his perfection manifested itself from time to time according to the requirements of the world. The Mathnawi puts the idea thus:—

Nam-i-Ahmad nam-i-jumla anbiyast

Chun ki sad amad nawad ham peishi mast

The names Ahmad is conglomerate of the names of all
Prophets

When you have one hundred, ninety also in with you. Hence the Prophet (P. O. H.) said "Do not differentiate between any of God's Phophets" (*La nufarriqu bayna ahadin min rusulih*).^{*} The perfect abd appeared in the fulness of time in "the Seal of the Prophets." The line of Prophets here ends; but the line of Walis, the interior aspect of Prophetship still continues. Sri Krishna is reported to have said—

Chu ahwali dunya bi gardad khasai

Numayim khud ra bi shakli kasai

When the affairs of the world get rotten

I show myself in the form of somebody.

A wali ascends to the highest point of the arc, and loses

^{*} Sura, II, 275.

his self ; so whatever emanates from him is the work of God. He becomes the instrument of God (Qurbi-Farāyiz); a Prophet descends (in his Safar 'ma Alla) after reaching the very same point, with Divine attributes, to the lowest point of the arc for the benefit of humanity ; and God becomes his instrument (Qurbi-Nawāfil). A Prophet has to co-ordinate and harmonize the affairs of the world. **Ya Daudu inna ja'alnaka khalifatan fil-ardi fahkum bainun-nasi bil haqqi wa la tattabi'd hawa*" "Oh David, we have made thee our vice-gerent on the earth, so that you rule over the people with justice."

The ism Zahir requires diversity of asma. When the asma are manifest, they become ayani-kharija (the manifest ayan); and there is conflict of interest among them. Each rab is satisfied and pleased with its own murbub. The ism hadi (one who guides aright) is pleased with its own *murbub*—those rightly guided, *i.e.*, those who say their prayers, the charitable, the kind, etc. And the rab-i-mudil (one who leads astray) is pleased with its own *murbub*—the profligate, the cruel, &c. Hence Jesus Christ's prayer to the Lord "Lead us not into temptation but deliver us from evil." (Luke II—4) *i.e.* God in His name Mudil leads us astray, and in His name Hadi guides us into the right path. The Quran says, † *Mamin dabbatin fil ardi illa hua akhizun bi nasiyatiha 'inna rubbi ala siratin mustaqim*. "Of the creatures that creep on the earth, the forelock of each one of them, is in the hand of its rab and that rab is on the right path." This is like each member of the Parliament thinking himself on the right path, or each party of the Parliament indulging in its own justification. To keep these jarring elements, in order, a Speaker is required. And so to keep the jarring and antagonistic asma in order, a manifestation of the name Hadi is required ; and this manifestation is a Prophet who distributes justice according to everyone's due and according to everyone's ayn. One lakh and forty-four thousand Prophets, and more, have

* Sura, XXXVIII, 26.

† Sura, XI, 45.

appeared, till the full manifestation of Haqiqat-i-Muhammadi appeared in Muhammad (P. O. H.) Whatever is manifest in the world is immanent (*mundarij*) is Haqiqat-i-Muhammadi; and the latter is immanent in the Absolute God (*Dhati-i-Mutlag*). Hence there is no "and" in the Muslim Kalima, which says "there is no allah, but God, Muhammad is the Prophet of God"; although the two parts of the Kalima are taken out of different places in the Quran.

PHYSICAL ASPECT

The Physical world is the manifestation of the name—Az Zahir. Just as the soul-world and the mithal-world are found in man, the Physical Universe is also found in him in miniature. The twenty names from Al Arsh, (the Throne or Empyrean) to Insan (man) are found in him thus,

8. Kursi (the seat)—Primum—Mobile—Skull.
9. Crystalline Sphere (Firmament of no stars)—
Membrane in the skull.
10. Zodiacs—(Do of fixed stars)—Vide (X) below
11. Saturn—Spleen.
12. Jupiter—Liver.
13. Mars—Kidneys.
14. The Sun—The black spots in the heart.
15. Venus—Gall-bladder.
16. Mercury—the brain.
17. The moon—Lungs.
18. Sphere of Fire—Bile.
19. „ Water—Phlegm.
20. „ Air—Blood.
21. „ the Earth—Black Bile.
22. Minerals—The Teeth.
23. Vegetables—Hairs and nails.
24. Animal—Lust.
25. Angels—Good Khatras (or affections of the
mind)
26. Jin—Suspensions of the mind.
27. Man—The mind.
28. The Perfect Man—the conglomerate of all
above.

(X) the Zodiacs are represented thus in the body.

1. Head—Ram (Aries).
2. Neck—Bull (Taurus).
3. Hands—Twins (Gemini.)
4. Nipples—Cancer.
5. Breast—Lion (Leo.)
6. Heart—Ear of Corn (Virgo).
7. Navel—Balance (Libra).
8. The private part—the Scorpion.
9. Thighs—arches (Sagittarius).
10. Buttocks—He-goat (Capricorn).
11. Legs—Watering-Pot (Aquarius).
12. Soles—Fishes (Pisces).

The twelve gate-ways in the human body also represent the twelve constellations of the Zodiacs. In man, there are said to be 360 bones, which represent mountains; 360 arteries and veins which represent rivers and streams. The stomach is the ocean replete with reptiles. Hairs on the skin are the trees; the teeth are carnivora; birds represent Spirituality. Face is the populated area; and back, the barren land. Infancy is spring; youth, summer; old age, winter; dotage, autumn. Health and wealth—represent Paradise; poverty, hell. The tongue represents Gabriel; and nose, Israfael; body, Michael; ears, Izrael. Insan (man) was from eternity in the original knowledge of God; and he is there, even now as he then was (*Al ana kama kana*); and he will be there for ever; for God's knowledge is eternal; and a hiatus in it is unthinkable, which will be the case if he disappears from there. Death in his case is merely disappearing from the ism Az-Zahir, into the ism Al Batin. Sleep and forgetfulness are reversion to the first stage of Ahdiyat, in which the Dhat was self-absorbed. God, one of whose names is Al Gani (the independent) created man by His wish (i.e.) will. The same wish appeared in man in the shape of Helplessness, Fear and Sorrow. God thus is all powerful; and man, all powerless; the one has the consciousness of fulness and the other of emptiness.

SYMBOLICAL ASPECT

Once Hazrat Ali was delivering a sermon, and was so absorbed in himself that he gave out *Ana nuqtu-bai Bismillah*; *ana qalamun wa ana Lawhun mahfuzun ana Arshun wa ana Kursiyyun wa ana Samawat* (I am the point of ba of Bismillah I am the Pen, I am the Preserved Tablet, I am Arsh &c) Now that the Dhat is undefinable; its definition like that of the Euclidian point is negative. It is more possible to say what it is not than what it is. When the Dhat threw out its shadow, it became cognizable. *Alam tara'ila rabbika kayfa maddaz-zilla*.* "Do you not see how your rab has lengthened His shadow?" When this point lengthened itself into seven points, it became cognizant of itself. Arabic calligraphists make an *Alif*, of the length of seven points. When these seven points appeared, Ahdiyat became Wahidiyat. These are the seven sifat, Ilm, Nur Wujud, Shuhud, Sama, Basar, Kulam (knowledge, Light, Existence Observance, Hearing, Light and Speech). With the appearance of these sifat, and with still further devolution, Wajib-ul-Wujud (Necessary Existence) became Mumkin-ul-Wuiud (Contingent Existence). The *Alif* tilted from perpendicularity to horizontality, and became *Bay* which is really an *Alif* with a dot below. Now this *alif* is found in all the 28 letters of the Arabic Alphabet, either straight or curved; i.e., the necessary Existence pervades all forms of existence in the manifest and unmanifest worlds.

The word "Allah" in Arabic is really Al-Ilah (abridged by usage into Allah) composed of four perpendicular lines (*alifs*) and a line, which is a part of *ha* and a half circle which is a part of the same letter. The mineral world consists of lines—one stright *alif* (the trunk) with some horizontal *alifs*, as branches; and a root below (*ha*)

Her giya hi ki az zamin ruyad

Wahdahu la sharika lah guyad

Every blade of grass that sprouts out

Proclaims "He is one without a partner."

* Quran, XXV, 45.

A bird consists of one horizontal *alif* (the body) with two *alifs* below (legs), and two above (wings) and a *ha* (head) in a horizontal position. A quadruped, consists of one *alif* horizontal (body), four *alifs* below (legs) and a *hay* (head) in horizontal position. In man, the body forms one *alif*, hand and legs form four *alifs* and the *ha* the head. Here the tree gets bodily upside down, the root is thrown up in the air, and the branches are planted on the ground. The name allah is found inscribed on the face of man ; the first *alif* begins from top of one ear and goes downwards ; the four *alifs* are, two on each cheek and two beside the nose, on each side, the *ha* is the other ear. *Vide* diagram No. 1. The Hand of the man with its four fingers and a thumb form the same name and the body of man is modelled after the Arabic name Al-Ilah. When a wild beast stares a man in the face, it is overcome with fear, owing to the delineation of this word on his face. Similarly the name Muhammad (P. O. H.) is delineated on the face of man *vide* diagram No. 2 and also on each perpendicular half of his body. The head forms the *mim*, the hand *ha*, the waist and the thigh another *mim* and the foot, *dal*. Devout Muslims wish to be laid in their death-bed in such a posture that half or upper side of their body (in horizontal position) gives rise to a curvature which forms the delineation of the letters of the word, Muhammad in Arabic ; *i.e.*, they wish to lie in Barzakhi-Muhammadi or the Barzakh of Insan-ul-Kamil.

* *Vide Risala-i-Ism-i-Dhat* (unpublished) by Hazrat Makhdum ibni Abdul Nabi Savi; and *Tajalliyat-i-Rahmani* by Saiyid Ali Muhammad Husayni p p. 144 and 145.

DIAG. NO. 1.



DIAG. NO. 2.

FANA AND BAQA

Fana in its literal sense is the state of a *shay*(thing), that does not last; i.e., when permanence of the state comes to an end, it is said to have attained fana. The world will attain the state of Fana; and the Futurity will remain in baqa (*Wal akiratu khairun wa abqa*). Fana is not considered to be an attribute; it is not like a dissolution, as of sugar in water. The author of *Kashful-Mahjub** thinks that it is not the disappearance of essence. Baqa is that which was not, and became; and will not subsequently become Fana, like heaven and hell. It is also that which was not non-existent before, and will not be non-existent afterwards like the Essence of God. The Mutakallimin (the Muslim Scholastic Theologians) consider that Fana is the process of the becoming *nought* of the attributes of a *shay*; and Baqa is the everlastingness of the same attributes. With the Sufi, Fana is the non-cognizance of one's attributes as one's own; and Baqa is the recognition of the same as the attribute of God. In Fana, the abd has no consciousness of his self i.e., his self does not exist for him; but he is conscious "only of the manifester. the manifested and the manifestation." So long as you are present in your own sight, God disappears; and when He is present in your sight, you disappear." Take an example, when you are concentrated on words, you lose sight of ink, and when you are concentrated on ink, you lose sight of words. Shah Kamal, a Sufi poet of Gurrum-kondah in Cuddapah has said,

*Dhat wa sifat mere Dhat wa sifat uske
Bande mein awr Khuda mein nisbat isay khat ta
hain.*

My attributes and my easence are His attributes
and His Essence.

* P. 262.

This is what forms relationship between abd and God.

In Fana, the significance of the *possible* disappears in the consciousness of the *aariff*; the material body of him, of course, does not. Some consider that Fana is the disappearance of a shay in knowledge, and not the actual disappearance of corporeality. Others consider that it is disappearance *in sight*.

Some others again consider that it is the disappearance of the "I"ness (Ego) of abd in the "I"ness of God. In Fana, the abd finds this limitations (*tai-yunat* as the limitation of God and spreads his "Iness" every where. In baqa, he finds everything as his own manifestation. The limited consciousness of abd is lost in the unlimited consciousness of God. In Baqa, the consciousness of God underlies the consciousness of abd. Jalaludd-ini-Rumi says.

Ilmi-haq-dar ilmi sufi gum shawad
Aein sakhun kai ba wari mardum shawad
Ilim-i-Haq nuqt ast wu ilmi-sufi khat
Az wujud nuqt bashad bud-i-khat

The consciousness of God is lost in the consciousness of sufi

How can common people believe in this.

Sufis' knowledge is line and God's knowledge, point
 The existence of a line depends on the existence of point.

The Sufi thus finds his self annihilated; and also himself without the self everlasting. This is cosmic consciousness, which the Quran has called Maqami Mahmud (the Praised Station), which is reserved for the Prophet (Peace on Him); and from which he will plead for intercession on the Day of judgment.

St. Bernard, the mystic of Rhineland, of the 14th century identified his own thoughts with the mind of God. With the Christian Mystics of Germany, annihilation was not making nought of the reality of *abd*,

but it was making nought of the aspect of humanity in Divinity. It is said that the question of Khilafat was, in the first instance, determined by the answer given to the question of Fana and Baqa.

When it was announced that the Prophet (Peace be on him) had departed this life; the people gathered together at Saqifai-bani-Sad, and went up to Ali his consin and son-in-law (husband of his beloved daughter Fatima), and said "what is your vision of God"? He said "I do not see *shay*, but I see only God." (*Ma raytu shayan illa raytullah*). Then they went to Othman, another son-in-law and put the same question to him. He said "I do not see *shay*, but I see God after it" (*Ma raytu shayan illa raytulla ha badabu*). Then to Umar. He said "I do not see *shay* I see God before it" (*Ma raytu shayan illa raytulla ha qublahu*). Then they went to Abu Bakr. He said "I do not see *shay* but I see God along with it" (*Ma raytu shayan illa raytulla ha ma a hu*). Now about the time of the demise of the Prophet, there were 144,000 companions, (according to the article on "Ashab" in Hughes' Dic. of Islam). The electorate thought that although the "vision of God" of Ali was the most perfect, yet it was too non-practicable to steer the ship of the state; and so they elected Abu Bakr, who had both the *rab* and *abd* in view at the same time, to be the first Khaliph of Islam.

In fana, the essence, attribute and action of *abd* become the essence, attribute and action of God, and not that those of *abd* are dissolved like sugar in water, in the essence, attributes and actions God. The *abd* has no consciousness of "Other than God" (*mā siwālla*) God becomes actor, and *abd* becomes His instrumentality (*Qurb-i-Farāyiz*). Jellaluddin Rumi has expressed this in the form of an allegory.

Nuh guft ay sar kashan man man nāyam
Man zi jan mardum zi jannā mi ziyann
Chun bi murdam az hawas i-bul bashar

Haq mara shud sam o idrak o basar
Chun ki man man nis tam, aein dam zi oust
Peish i aein dam har ki dam zad kaffir oust

Said Noah to his nation, "I am not I"

I am not, It is God that lives.

When the "I"ness disappears from the sense of man,
 It is God that talks, hears and understands.

When the "I" is not I, the "I" is the
 breath of God

It is a sin to assert one's "I" with Him.

The reverse process in which abd becomes actor ; and God his instrumentality is called *Qurbi-Nawāfil wabi yasmau wa bi yabsuru* (Through Me, he hears and through Me, he sees). Those who see the world in evidence, and the Truth hidden are called the men of reason (*zawil-aql*) ; and those who see the Truth in evidence and the world hidden are called the men of sight (*Zawilayn*). The Fana is said to be of two kinds, the fana in essence like ice or hail disappearing in water, and the Fana in attributes, like iron disappearing in fire, *protem*. In the first instance, the abd becomes Him (*Hu-Hu*) ; in the second, he becomes like Him (*Ka anna hu-hu*) The first Fana, which is in Dhat is the privilege of the Prophet (Peace on Him), and non-else ; since the Reality of Muhammad was the first cognition of God as Himself. This is not the name of a mere state of consciousness. Bayazid-Bistami has said that everybody has his state (*hal*). Hal is the result of thought—the Perfect man is not subject to thought, he has the reality of illumination ; his mind's eye (*oculus cordis* as the Latin mystics called it) is opened, and he is illumined ; and Baqa is not therefore the mere result of ecstasy (*wajd*). Fana is attained in various ways. In the first instance, there is the attraction from God. The Quran says that * "an attraction from God is equal in effect to the virtues practised in both the worlds (*jaz batun min jazbat illahi muta-wazi min amalith thaqalayn*). A Hadith says "There

* Quran 22—46

is a time for me with God ; in which neither the nearest angels, nor the sent prophets can be contained (*"Li maallahu waktum la yas ani fi hil malikkil muqara bun wa law nabiyyil-i-mursalun*). The term Fana was made use of to express the sense of the result of attraction and absorbtion by Abu Said Ahrar. In the second instance, it is realised by the observance of ahkami-Shariat (the Ordinances of Shariat), an account of the spiritual significance of which, will be given in the Chapter on the "Five Pillars of Islam. The esotericism of the Shariat is the establishment of connexion between Rab and abd. The exotericism of the same—is the maintenance and practice of certain bodily actions, (*i. e.,*) Certain bodily actions must be performed to keep up this connexion. Loyalty to the King is the *Summum bonum* of life, corporal life of an individual or the corporate life of a community. When once loyalty is established, it must be kept up. Otherwise, with disuse, it might lose its strength and vitality. Use and disuse have played a most important part in the formation of the organised world. By the process of use and disuse, Charles Darwin thought, new species evolved and old species disappeared. Similarly use and disuse play an important part in preserving, strengthening, and perfecting a feeling. The sense of oneness with God can be maintained by the performance of certain acts. These acts are the ordinances of Islam, which are compulsory on all Muslims. The acts can never be dispensed with, seeing that human nature is what it is. Adepts have, however, devised short-cuts to the attainment of a knowledge of God. There as as many ways to God, as there are souls of men (*Al turqu ilallahi ka nufus-i-bani adama.*)

Excepting the Azad-mashrab-Sufis who have discarded outward demonstration, all are agreed in keeping up the law and the Prophets. A Pir-i-Kamil is therefore one who strictly observes the outward law, while he adopts his own short method. This method consists in what is called suluk (pilgrimage). The course on the downward arc is the Tanazulat-i-sitta (the six downward stages) *vide* the "theory of emanation." It is the

Journey of God towards abd, the journey of the ocean towards the drop. The course of the abd in the corresponding upward arc is his own suluk, it is the journey of abd towards God; the journey of the drop towards the ocean; and it consists of four stages according to Shaykh Abdul Karim-i-Jili.

* 1st Safar-ullah—This journey of abd towards knowledge, journey from sinfulness towards submission to ceremonial institutions.

2nd Safar-ilallah. Journey from neglectfulness towards the repetitions of God's name or of the *ism* of which the abd is a manifestation (according to Kaisari).

3rd Safar-fillah i.e., journey back on the lines of God's names and attributes.

4th Safar-billah. When the salik (pilgrim) reaches the summit, he comes down again to the lowest point with the attributes of God for the reformation and enlightenment of the world. Gulshani-Raz says:—

Kasi mardi-tamam ast az tawmami

Kounad ba khwaja gi kari ghulami

He is the perfect man who with his perfection,
And inspite of his mastery, does the work of a
slave.

In the safar-il-allah, the abd attains fana, and in the safar-fillah, he attains baqa. In the first, he merges into the *ism*, of which he is a manifestation. In the second, he obtains permanence (permanent hold) in that *ism*. The Prophet, however reverted to the *shan* from which he was directly manifest.

In safar-il-allah, the salik is still in limitation i.e., he is still a salik, only that he has acknowledged that there is no existence save that of God. In safar-fillah, the mysteries of Nature clear off before him, he becomes mujzub (the attracted). Fana is the termination of safar-il-allah; and Baqa is the commencement of safar-fillah. With the sect of Shuttaris, the salik descends, of

* *Jawahir us Suluk* p. 10.

himself, in his own knowledge—there is no annihilation of self with them. Faqr is another word for Fana. The Prophet has said “Faqr is my pride, and it is from me (*Al Faqr u faqri wl faqr-u-minni*). He also said faqr is the blackening of the face in both the worlds (*Al faqruswadul wajh fid darain*) i.e., when the face is blackened, it disappears. A faqir is therefore synonymous with fani (one who has attained fana). Some however, omit the first *safar*; Kaisari in his commentary on Fusus-ul-Hakim (Fasi-Adami) refers only to the last three stages, of which the first two are in the ascending scale; and the last, in the descending.

In performing these journeys, some saliks have sudden elevation and transport, like in the case of Jacob Behmen, the Cobbler-mystic of Gorlitz in Germany; and St. Paul who suddenly got into a state ecstasy. The mysticism of the Middle Ages was united with the dialectics (*Kalam*) of the Schoolmen, by Hugo of the School of St. Victor in Paris; as the Sufism of Islam was united with Ilmi-Kalam by the Imam Hujjatul-Islam (Ghazzali). Hugo made a three-fold division of human faculties, *cogitatio* (Mujahada) *Meditatio* (Muraqaba) and *contemplatio* (Mushashada). In his loftiest elevation, man beholds all things in God. Richard of the School of St. Victor had six stages of contemplation, two visible, two invisible, and two divine. The Sufi has four stages in his upward course. First, he observes that all objects are the manifestation of God's names and attributes. These are the multitudinous objects in which He is reflected. Here he performs a *jihad* against his nafs, which considers objects as having independent existence—This is mujahada. Then he observes that the world, as a whole, is a mirror and manifestation of God's names and attributes. This is mukashafa. Then he sees that his own knowledge surrounds all things. He is thus the mirror in which the world is reflected. Before, the non-ego was the mirror; now his own ego is the mirror. This is muraqaba. Then he removes all objects including his self (i.e., both ego and

non-ego) from view as non-existent and finds the seer and perceiver is God Himself. This is mushahada. *Kullu man alaiha fan wà yabqa wujhu rabba ka zul jalali wal ikram.* (All objects are to be annihilated; and there will remain the face of the Lord thy God—with His glory and beauty)—Maulana-Rumi has put the same idea in a terse manner.

*Gar tu bar khizi zi ma wu man dami
Har du alam pur zi khud bini hami
Aein ta'ayyun shud hijab i ru-i-dost
Chun ki bar khizad taayyun jumla'ust.*

If, for a while, you rise higher than I and Thou,
You will find both the worlds full of yourself.
This taayyun is the veil on the face of thy friend,
When the taayyun disappears all is Him.

The doctrine of Hama-o-ust is not therefore that all things taken together are God—as the pantheists affirm; but it is the disappearance of all taayyunt in the knowledge or sight or both of the *Salik*; in whose view, the worlds are limitations of appearances—and the reality is the essence of God.

In this, the final stage, the abd may be said to be re-incarnated. He has died to himself, and lives in the life of God. There is no re-incarnation with the Sufi, in the sense of God taking on flesh and appearing among mankind for their reformation; like in the case of Sri Krishna, who is reported to have said

*Chu ahwal-i-dun ya bi gardad khasay
Numayim khud ra bi shakli kasay*

When the affairs of the world become rotten,
I shew myself in the semblance of somebody.

Here, it is the salik that transforms himself mentally, morally and spiritually into another character; so much so, that his essence, attributes and action,* become the Essence, attributes, and actions of God. He "is born again, not of corruptile seed, but of uncorruptible, by the word of God, which liveth and abideth for ever" Gulshani-Raz (says 348-49).

* 1 Peter Chap I—23.

*Baqa-i-yabad wu bad az fana baz
Rawad anjami wu digar bi agaz
Shariat ra shaari khish saza
Tarikat ra wi sari khish saza*

He finds life after dying to self and again
He runs another course, from his end to his beginning.

He makes the law his upper garment
But know very truth is the station of his nature.

In the journeys on the upward arc, (safar-il-allah and safar-fillah), God is the mirror of salik. The mirror, in the intensification of gazing, vanishes from view (*i.e.*) gets hidden; and the salik sees his self, and works up his way. In the subsequent downward journey (safar billah) from Wahdat to the stage of man, the salik becomes the mirror and vanishes, and God alone remains. In safar-fillah, the attributes of salik disappear, and the attributes (*ergo*, asma) of God alone remain; the salik works himself up in the attributes of God; the sifat of abd are the sifat of God in limitation.

*Sufi na shwad safi ta dar na kashad jami
Bisyar safar bayad ta pukhta shawad kami*

Sufi does not become pure till he has drunk of the cup

Much journeying is required for the unripe one to become ripe.

God has, of His own accord as it were, become accustomed to such limitations, and finds it against His will to throw them off. The salik endeavours to throw off these limitations, and become absolute. The limitations cover God's absolutism, who estranges Himself from Himself. In this stage, the salik retains only the most absolutely necessary *farz* and *sunnut*, and discards even benevolences; as Shah Muhiyyuddin Sahib of Vellore * and Saiyed Muhammad Makhdum bin Abdul Nabi Savi † have remarked.

* *Jawahir us Suluk* p. 141.

† *Risalat-i-Hayat-i-Jan* (unpubli & hed).

When the Salik has accustomed himself to absolutism, he reverts to limitations in his Safar-billah and becomes Masawi-ut-tarafain (*i.e.*, equipoised between two extreme distances and forces); to whom creation is no veil from the Creator, and *vice versa*; and to whom necessary existence and possible existence are equal; and who, has by the aid, of Fikr, discovered the Hazrat-i-Khamsa, and their details in his individuality, and become the perfect man. This is the stage, in which awliya and Prophets take their stand.

When the salik after mujahada, enters upon the stage of mukashafa, he meets with photisms, epiphanies or *tajallyyat*. A tajalli means a disclosure, an opening-out of certain mysteries. It is the manifestation of Dhat without the instrumentality of shuyunat, asma, attributes and hypostases. The first is the sphere of colors; these are Satanic *i.e.*, that in which the Salik's nafs predominates. Mr. Meyer calls them hypnagogic and hypnopomic illusions. These are vivid illusions of sight or sound, "faces in the dark" etc. They may be remnants of the impressions of light on the retina in one or more of its seven primary colors, after the eyes are closed, or the impressions of a dawning light, when sleep is departing; or they may be the work of an imagining brain—True photisms are however, reflections from *Alam-i-mithal* (Veridical thought-world, which is a world of colours) The last sphere is a colourless region, or as the Quran puts it, "With God, there is no morning or evening." (*Ma indil lahi subh-un-wa la masa un*). Ahu Said Abul Khayr (ob 1049 A. D.) has divided Illuminations into three kinds. First *buruq*. These are flashes of lightning (forked lightning) which leave appearances of stars behind. Then *Lawamih* which may be compared to sheet-lightning; it is like the light of the Sun falling on the surface of transparent water. The third is *Lidayih*; it is compared to a shining lamp (*sirajan muniran*). The suluk of the Patriarch Abraham is borne out by the Quran (*Surut-ul Anam Ruku 9*). The story that Abraham was brought up in a cavern; and at the end of three years brought out of it, is only an

idea of the commentators; and similarly no more importance is to be attached to the story, that he made the remarks in his sixteenth or fortieth year as maintained by *Maimonides and R. Abraham Zucuc; or that he made them by way of argument to convince the idolators amongst whom he lived, as observed by Muslim commentators. The fact is that the remarks refer to the suluk of the Patriarch. When he progressed in his suluk, he saw a star in the dark recesses of his heart;† and said "This is my Lord" (*Haza rabbi*); and when it set, he said "I do not like that which sets." (*La yuhıbb ul afillin*). He saw the Moon rising and setting; and so also the Sun rising and setting, and made the same remarks. His conclusion was "I turn my face towards the Lord who created the heaven and the earth; I am a unitarian and not a mushrik" (*Inni wajjahtu wujhiya lil lazi fataras samawati wal arz hanifan wa ma ana minalmushrikin*).

Shaykh Ahmad, the Mujaddid of the 11th century has, according to the progress of his salik in the upward course, seen different colours at different stages. He—a Nuqsbandi mystic—is the discoverer of six positions in the part of man's body between the neck and the navel, which he has called the six subtilities (*Latayifi Sitta*), one encircling the other, much after the manner of Kundalini of Patanjali. The colour of qulb is yellow; of soul, red; of *ser*, white; of *khafi*, black; and of *ikfa*, green. It may be noted that these stages are according to the stages given in the doubtful Hadith mentioned in the Ihya-ul-Ulum of Ghazzali viz., that in the body of man, there is a lump of flesh; in this lump, there is qulb or mind; in mind, reason; in reason, fawad; in fawad, there is khalıfı, and in khalıfı, there is "I." *Ina fi jasada ibni adama la muzghatun wa fi muzgatin qulbun, wa fi qulbin aqlun, wa fi aqlun fuwad-wa fi fawad khafi wa fi khafi serrun wa*

* See *Sale's Note* on Surat-ul-Anam.

† *Bahr ul Ma'ani* (19th letter on the Mystery of Kufr) by Saiyed Md. Husayni.

fi serrun ana). Some say that the colour of nafs is blue, and of ruh, ochre. When the nafs entirely disappears, whiteness overshadows. The colour of soul often becomes green, the last stage is colourlessness, "everything disappearing, and leaving the salik in a state of fana, the Transcendental wonder—spoken of, by Tennyson, which the Sufis call Alam-i-Hayat. (There is no morning or evening with God, *Vide* p. 80 *ante*.) The colour of the cloth, specially the head dress, is indicative of the stage of the pilgrim's journey, *e.g.*, if this cloth is of ochre color, it means that his suluk has reached the stage of *ruh*.

THE FUTURE STATE OF MAN

In his "Principles of Sociology," Herbert Spencer one of the deepest thinkers of the modern times, develops the idea, "that it is the dream that has given birth to the idea of a future life in the primitive man. In a dream, the primitive man saw that he had been elsewhere; and so necessarily thought he had two individualities; one of which left the other, and presently came back; and thus he had double existence like many other things. Somnambulism serves to confirm this interpretation."

Mr. Saiyed Amir Ali, the Muhammadan exponent of Islam to the English-speaking public, thinks that that * "a more careful examination of the facts, however, connected with the infancy of races and tribes, leads us to the conclusion that the conception of a future existence is also the result of the natural development of the human mind." The life after death is considered to be a mere continuation of life on the earth, a sort of Scandinavian Valhalla, in which the battles of life are fought over again, and the warrior drinks out of the skulls of his enemies.

Up to the time of Daniel and Ezekiel, the wandering Israelites of Moses had their punishment meted out to them, only in this earthly life; the idea of Sheol was not well developed. Gehenna was only a rubbish depot infested with reptiles under the walls of Jerusalem; which was now and then burnt down. Hades, the intermediate stage (Barzakh), found prominence in subsequent years; for we are told in the Acts of the Apostles, that Christ descended into hell (Hades). The Aryans had developed the idea of a future life more systematically. The Zoroastrian had his Huran-i-Behist, and Chinvat pretu (the Bridge of the Gatherer); and the Jewish Talmud inculcated the severity of punishment in Hell.

* *The Spirit of Islam*, p. 381.

Mr. Ameer Ali*, therefore, says that the faith of Muhammad was electric.

*Gar ham-in maktab ast o aein mulla
Kar-i-tiflan tamam khahad shud.*

If thus is the school, and this the teacher
It is all over with the children.

He however, throws a glimmering ray of hope, in as much * "the joys and pains are entirely subjective; the description of these being only beautiful imageries."

With the Sufi, whose mind's eye (oculus cardis) is opened, the future life instead being of such stuff as dreams are made of, is the real and tangible world; and life on the earth is a dream; for the Prophet has said "*Al-nasu niyamun fa iza matu intabahu*" (People are asleep, when they die, they awake)

This world is a projection from the next world; and will be reabsorbed into it.

*Haq bi jan andar nihano-jan bi dil andar nihan
Ai nihan andar nihan andar nihan andar nihan
Aein chunin ramzi ayan khud bi nashan o bi guman
Ay jahan andar jahan andar jahan andar jahan*

The truth is hidden in life, and life is hidden in mind
O "hidden" within "hidden," within "hidden."

The mystery is plain, itself without sign or symbol
O world, within world, within world, within world.

The Quran says "On that day, this earth will be changed into another earth" † *Youma tabad-dul arz ghairul arz*. In his Revelations, St. John, the Divine has said, ‡ "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and then there was no more sea." Some refer the above Quranic verse to the last Day, but as § this Day extends

* *The Spirit of Islam*, p. 398.

† Sura 14—49.

‡ Rev. 21.

§ Sura 70—4.

over a period of fifty thousand years, it obviously refers to the period that elapses between death and resurrection, *i.e.*, to the duration of the mithal World.

When the Soul, (Ruhi-Jari) travels over the spirit world, leaving Ruhi-maqim behind in the body, and brings back its reminiscences of that world, it is a true dream. When it is a mixture of this world and of that, it is a Satanic dream; and when it is a transformation of the thoughts of this world, it is a Nafsani dream. Dreams are the precursor of Prophetship. Before the commencement of his mission, which lasted 23 years, the Peopphet had true or veridical dreams for six months. Hence true dreams are considered to be a one-fortysixth part of Prophetship. The Prophet's dreams were as clear as daylight; what he saw therein actually came to pass. Some dreams are such that an interpretation (*tawil*) has to be put on them:—*e.g.*, the Patriarch Joseph dreaming that eleven stars and the Sun and the Moon bowed in worship to him. Some dreams go by their contraries, as the dreams of the Pharoah's butler, in which he carried a basket of bread pecked by the crows.

Like Mr. Ameer Ali, the late Sir Saiyed Ahmad Khan too believed in dreams having only a physical basis*. "Yes it is said" he says "after some discipline (*Suluk*) and pious life and *Mujahada*, veils are lifted up; and the realities of nafs and malai-aala dawn upon the mind; but how do we know that whatever dawns on the mind is a reality and not the very thoughts of the man taking a similitude like thoughts in wakefulness. To us no other faculties are known than the nafs in man. He does not believe in alam-i-mithal. The king of Egypt had an idea based on the calculation of floods in the Nile, that there would be famine in the land; and this idea took the shape of the seven lean kine, in his dream." How the mere material vibrations in the brain-centres could generate an idea is yet an unsolved mystery with the psychologist; and it is still a greater

* *Tasanif-i-Ahmadiyyah* Part I, Surut-u-Yusuff.

mystery how a future event could set up such vibrations in the organ and produce a set of similitudes, which find their realizations in the future in a different shape. This explanation does not find a response in the general system of Islamic thought.

The future world is not the creation of dream stuff; it is as real as, if not more real than, this world. The investigations of the Society for Psychical Research have considerably changed the angle of vision of scientific men. The Prophet has said, after me Revelation (*wahy*) will cease; but not true dreams (*Inqataal wahyu badi wa la ruya-i-saliha*). In the diagram given in the chapter on "the Theory of Emanation," it has been shown that from *Ismi-Badi* to *Jawhari Haba* is the soul world; and from *Jawhari-Haba* down to the *Arsh* is *mithal* world; from the *Arsh* down to the *Insan-ul-Kamil* (Perfect man) is Causal world. The soul travelling down from *Ismi-Badi* (which is also the reality of man—*Haqiqat-i-Insani*) reaches *Jawhar-i-Haba*; and travelling down from *Jawhar-i-Haba* to the *Arsh*, it takes the colour of *Alami-Mithal*; and travelling further down from the *Arsh* to *Insan-ul-Kamil*, it takes the colour of the Causal World. When the *Dhat* dawns on all these, they are all annihilated; and there remains the *Dhat* absolute (*Kulla man alay ha fan wa yabqa wajhu rabbika zul jalali wal ikram*). The *mithal* body is a devolution from above, it is not, therefore, the creation of imagination or the child of a dream.

Death is a bridge that joins the beloved with the beloved. (*Al mawtu jasrun yu sil-ul habiba ilal-habib*) Before the natural death, the Sufi dies to himself. There is first *Mawti-Aswad* (Black death). This is to suffer at the hands of others. Then *Mawtai-Ahmar* (Red death); it is to work contrary to carnal desires. Then *Mawti. Akhzar* (Green Death), which is to wear ragged clothes. Fourthly is *Mawtai-Abyaz* (white death), in which one suffers starvation, as that is said to create the light of knowledge in the heart. Sadi has said

Andarun az taam khali dār
Ta darun nur-i-marifat bini.

Corporal death is the death of the body, wherein the ego (nafsi-natika) transfers itself to alami-mithal.

Jelaludin Rumi says :—

*In khayal alsin ja nihan payda athar
Zin khayal an ja huwayda shud suwar*

This thought is hidden here and its effect is obvious.
By this thought, figures are formed there.

Thoughts lead to the formation of character ; one's character is the crystallization of his own thoughts. The thoughts and actions of this world take their shape in the next world.

A Hadith says :—

“ Verily there is a market-place in the Paradise, wherein there is no buying and selling, except of the faces of men and women ” (*Inna fil jannati la sughan ma fina sharran wa baiun illa bi suratin min rijalin wa nisain.*)

The author of Risalai-Mursad says that greediness takes shape as a rat in the alami-barzakh, avarice as a pig, miserliness as a dog, pride as a cheetah, enmity as a serpent, craftiness as a fox, anger as a leopard and so on.

A Hadith says *Hushirat-un-nasu ala surati amalihum* (the resurrection of men will be according to the shapes of their actions). If personality is to survive tendencies, literary and technical, must also survive.

The Shiah and the Sufis believe in this. Surat ut Wakiya (57—61) says “ we have fixed death for you and we are not helpless in changing your attributes and creating those attributes, of which you are not aware (*Nahnu qaddarna bainakum al maw wa ma nahnu ba musbuqin ala innna tabdila mithlahum wa nanshiukum fi mata talamun*). Such thoughts as one thinks and harbours here, take their shape and await him there. Imam Ghazzali has the following explanation in his

Kimya-i-Saadat * “ When the Nafs separates itself from the body, it bears away with it, the faculty of fancy (*Wahima*) ; and nothing else accompanies him from the life of this world. At death, it is cognizant of separation from the body and from the world. In the grave, the thoughts that he was thinking in the world, take their shape—virtuous thoughts take happy shapes, and wicked thoughts, shapes of calamities according to what he believed in this world. Hence the real grave is this world. The first appear as paradise possessing gardens, and rivers and honey. Hence said the Prophet (Peace on him) that grave is either a garden in the land of Paradise or a pit from the pits of hell.”

The *nafs* is the last devolution of the *Tanazzulat-i-Sitta*, and it goes by four different names, according as it shows itself in four different aspects. The first is *Nafs-i-Ammara* (Sura XII—53). This leads man to evil, thus turning him away from the path that leads to perfection. It makes him participate in the attributes of the lower creation ; and if he stops short here, he cannot attain that perfection, which a creature endowed with *Nafs-i-Rahmani* (Holy Ghost or Spirit) was purposed to attain. Sufis, like the Shaykh Ibn-i-Arabi and Abu Muhammad Ruzbahan explain that virtuous actions consist in killing this *Nafs*.

Nafs-i-Lawwama (LXXV—3) is the animus that reproaches a man who goes in evil ways. It is the conscience of the western psychologist. It is like the mirror on which the slightest breath of moisture is visible ; it can so far lose its brightness under the influence of *Ammara* as to be dead to all susceptibilities to good

* Under the heading “ Knowledge of the Future World”

Note—The faculties of the *nafs* are four in kind, Retentive faculty (*Hafiza*) imagination (*Khayal*), thinking faculty (*mutasarrika*) Fancy (*Wahm*) The centrepetal force that keeps all these together, and the common ground of their meeting is common-sense (*Hissai Mushtaraka*) ; this is the analysis of the mind according to old Psychology ; it need not be here discussed in the light of modern researches. It is, however, the *Wahima* (Fancy) that accompanies the *nafs* to the other side of the grave.

influences. "When the scale of virtue rises up, this *Nafs* will be in hell" (*wa amma man khaffit ma wazinu-hu fu ummuhu hawya*); the third is *Nafs-i-Mulhima*—the *Nafs* that is inspired (*Surut-us-Saba*—2.)

Wa nafs in wa ma sawwaha
Fal hamaha fujuraha wa taqwaha
Qad aflaha man zakkaha
Wa qad khaba man dässaha.

By Soul and Him who balanced,
 And breathed into it wickedness and piety,
 Blessed is he who kept it pure
 And undone is he who corrupted it.

The fourth is *Nafsi-Mutmainna* (*Sura Fajar* 12)—the *Nafs* that has found rest in God. It has been addressed thus "Oh, *Nafs* which hath found rest in God, turn back to thy Lord. He is pleased with thee; and thou are pleased with him. Mingle with my servants and enter into my paradise."

According to the nature of the predominating faculty, the *nafs* itself is in heaven or in hell. As a *Nafs* cannot be wholly good or wholly bad, there are gradations of heaven and hell. Those who purify themselves (as gold from alloy in the heat of furnace) enter the paradise, for which they become fit. The different kinds of heaven and hell are according to the thoughts (which, of course, precede action), that a man had thought and harboured.

The first is *Jannat-us-Salam*, in which a man's actions take shape, and give him happiness. They take the form of hourani-behist, and rivers of milk and honey; for he had these in view in doing good actions; or in other words, his thoughts take beautiful shapes; and he enjoys the happiness of possessing Divine knowledge and perfect faith; for milk is a symbol of the former; and faith of the latter.

The second is *Jannatul-Makasib*. It is also called *Jannat-us-swar* (*Jannat* of thoughts); to this he attains,

when he has had good expectations from his Maker. "I am near the fancy of my creature, let him entertain favourable hope from me" * (*Ana inda zanni abdi bi, fa yazunna bi ma sha*). A Hadith related by Abu Hurayra says "Good actions take beautiful shapes, and accompany the departed (*Al amalu yattaka ma al mayyiti fil qabri fi ahsani suratin*.)

The third is Jannatul-Mawahib. God's name is Wahhab, the bestower of gifts without consideration—"without value received." This is God's blessings, to which people of every creed and faith will be admitted, for God has said "My Mercy encircles everything" † (*Rahmati wasaat kulla shayin*) His Mercy is not focussed on good works alone of His creatures

The Fourth—Jannatul-Istihqaq. As its name implies, it is for those who by their actions, by religious discipline, have earned merit, for God's name is Adil (the just). The fifth is for those who have obtained gnosis of God, and who annihilated themselves in Him, and who have observed the beauty of His Creation. It is called Jannatul-Firdaws. The Sixth is for those who observed in this world the manifestations of His names; and they are admitted to Jannatul-Fazilat. These are awliya (the Saints). The seventh is Jannat-us-Sifat-intended for Prophets and great saints; and the last is Jannat-udh Dhat, It is also called Muqami-Mahmood, in which is the beatific vision or cosmic consciousness reserved for the Prophet alone; from this station he will plead for the "Salvation" of humanity. "In this state, individuality itself seems to dissolve and fade away into boundless being, and thus it is not a confused state, but the clearest, the surest of the surest, utterly beyond words. The loss of personality, as it were, being no extinction but only true life." ‡ This is the transcendental wonder (*alami-hayrat*), to which Alfred Tennyson has referred. In consciousness, a centre appeared; and it became the

* Sura 30—8—(Suratul—Kharia),

† Chap. 30—27 (Suratul-Fajar).

‡ Tennyson quoted in W. Jame's "*The Varieties of Religious Experiences*" P. 384.

point of devolution ; this centre now dissolves itself, and becomes the entire consciousness, which cannot bear the stain of sin. There are thus eight heavens, the highest is the heaven of Dhat ; and the rest are those of asmai-jamali (Beautiful names). But there are only seven hells which are manifestations of seven of His asmai-jalali (names of glory) There is no hell corresponding to Jannat-udh Dhat* for God's names are Rahman (one who is merciful to all without distinction) and Rahim (merciful towards those who deserve mercy) ; and not Ghazban and Ghazub (Merciless in general, or Merciless in particular). Mercy and not anger is God's personal attribute (Sifut-i-Dhati.)

God created the light of Muhammad (also called Yakut-i-Bayada—the white Chrysolite) by his names (asma), Badi (the creator) and Qadir (the powerful); and looked at it by the sight of the names of Mannan (the bestower of blessings) and Qahar (the Wrathful). That light broke into two; the right hand side became Jannat (heaven) and the left hand side, Duzakh (hell). His name Qahar brought the hell into existence ; the secret of creation of this latter was to manifest His name of Ghafir (The Pardoners.)

God's creation of the world is a manifestation of His mercy and not anger ; for the world had never sinned before. Hence in His hell, comfort will appear for His Creatures. Shaykh Akbar derives the word azab (torment,) from azb (relish) ; for, from that torment, comfort will come ; the fish is for water, and salamander for fire. These cannot change places. They are comfortable in their own elements. It is like scratching-to-bleediness of body to a man who is suffering from itch. Therein he finds his comfort.

In hell, the names that are manifest are:—

1. Muntaqim (The avenger). Duzakh, the manifestation of this name—is for those who have taken away the rights of others and oppressed them.

* Ibrahim Gazur-i-Ilahi "*Kitab-ut-Tasawwuf*" (unpublished.)

2. Adil (One who is just). Jahim is the manifestation of this name, and is for those who have unjustly taken away the property of others

3. Shadid (One who is severe). Usra, the manifestation, is for misers, the envious, harbourers of revenge; lust-worshippers.

4. Ghazub (One who is wrathful). Hawiya is for hypocrites, liars etc.

5. Muzil (Leading astray). Saqar is for the proud, the haughty.

6. Dhil-Batsh (Hard-compressing). Sair is for the crafty, the apostates.

7. Zul-iqab (One who torments). Jehannam is the manifestation of this name. It is for *mushriks*, those who join partners with God.

Are heaven and hell local ; or are they mere state of existence for the departed souls, created by their own thoughts. This world is a projection of God's thoughts, according to Jili, *khyalun fil khāyalin fil khayal* (thought within thought within thought) ; but you see it very material ; the Intermediate State is a projection of man's thoughts *quo* God's thoughts ; and it is material in that sense. The projection or appearances will dissolve leaving the reality as it is.

Dr. Browne in his "Literary History of Persia" (Vol. II. p. 498) says "That he (Shaykh-Muhiyy-uddin) believed in the value of dreams, and in man's power to render them vendical by his own. It behoves God's servant to employ will to produce concentration in his dreams, so that he may obtain control over his imagination ; and to direct it intelligently in sleep, as he could control it, when awake. And when this concentration has accrued to a man, and becomes natural to him, he discovers fruit thereof in the Intermediate State (Al-Barzakh) and profits thereby : wherefore let man exert himself to acquire this state, for by God's permission it profiteth him greatly." They are therefore conditions as much as the Universe in a condition of Divine thoughts. As a man

soweth, so doeth he reap. This world is the harvest ground for the next; or as a Hadith puts it "*Ad dunya muzratul akhira.*" It may be said that heaven or hell is the personal thought of each man. While it is the result of personal thoughts, it is as expansive as the whole thought itself.* "In my Father's house, there are many mansions" said Jesus Christ. A description of the twelve heavens is given in Revi. 21—16. Each man's heaven or hell is, therefore, the result of his own thought, while it is situated in a back-ground and surrounded by an all pervading atmosphere of similar kind. Imam Abu Saed Salmi says † "The Prophet had a dream, in which he entered into a Paradise, in which was Ramiza, the wife of Abu Talha. He heard the footsteps of somebody, and asked who it was. They said it was Bilal. He again saw a magnificent palace in the Paradise, wherein a river was flowing, and asked whose it was. They said it was Umar's. The Prophet intended to enter, but became shy. When Umar heard this, he wept and said "Oh Prophet, is there strangeness between you and me." This shows how far the back-ground is common; and how also each creature reaps the fruits of his own actions.

The question arises, whether the dead retain their awareness. The Quran (Ali-Imran) says ‡ "Do not consider those dead who have sacrificed their lives in the way of God; they are alive and derive their subsistence from God. Surely God does not leave to waste the good works of the faithful" (*La tahsabanna allazina qutilu fi sabilillahi amwatan bal ahyawun inda rabbihim yurzaqun. In Allaha la yuzia ajral muminin*). After the battle of Badr, the Prophet (Peace on him) called out to each and every one of the dead of the non-Muslims by name. So it was understood, that they heard the call. Again the Quran says § "you cannot make the dead hear,

* St. John 14—2.

† *Shar-i-Barzakh* chap. 73 under the heading "the Prophet's dreams."

‡ Sura-ul Ali-Imran (III, 174—175)

§ Sura-ur Rum (XXX, 51.)

and the deaf do not hear your call" *Innaka tasmaul mawta wa la tasmaul asam mud duaa*) It may be that the spiritually dead and deaf cannot hear; but the comparison clearly implies that the corporeally dead and deaf also do not hear. The conclusion is that an effective voice alone could make itself heard as in the case of the witch of Endor; * who had called up Samuel out of his grave, whereas an ordinary voice could not have this effect. † Christ also preached to the spirits in hell or the bottomless pit, mentioned in Revi. Chap 20. A man of this world engrossed in some affair does not hear the voice of a caller; but when, at leisure, he hears the same. Abi Dina has related a Hadith ‡ on the authority of Sad bin Jabir that "When a man dies, his departed relatives come to him and talk to him about the people on the earth."

"The souls of the departed Muminin live in the crops of green birds, which fly about among the green trees of the Paradise" so relates Abdulla ibn ul Masud. This puts them on a par with the angels, who are able to fly about.

Shah Walliyyullah Sahib of Delhi (Ob. 1176 A.H.) who belonged to the Naqshi-bandiyyah Order of Sufis says in his Hujja-tul-Balighah that the Alam-i-Mithal takes any shape it likes. Things take their shape in that world before they appear here. He bases his arguments on the following Hadithes.

- (a) Surat-ul-Baqra and Ali-Imran will appear in the shape of two clouds, between two convoys of birds and will plead for those who had read them.
- (b) Good and Evil will take shape, and appear before people. Good will bring glad tidings, and evil will envelope those who had committed it.

* Samuel chap. 28—12—6.

† St. Peter 3—19.

‡ *Shar-i-Barzakh* chap. 49.

- (c) The world will appear in the shape of an old woman with rugged hair, blue eyes and a haggard face.
- (d) Do you see things which I see? I see showers of mischief done by you, falling in the backyards of your houses
- (e) Heaven and hell took shape before me. I saw them between myself and the Qibla wall, and stretched out my hand to pluck a bunch from heaven, and receded from the heat of hell.
- (f) Death will take the shape of a ram on the day of judgment, and will be sacrificed between the heaven and hell.
- (g) An angel of God appeared in shape before Maryam (Mary).
- (h) Gabriel used to appear in a body before the Prophet who talked to him, but the surrounding people could not see him.
- (i) The works of the dead appear in a shape before them.

The Shah Sahib says "that three courses are left to us to understand these Hadithes. Their literal meaning is to be taken; in which case, we have to confess to the existence of a world which we have spoken about. The great historian and traditionist, Sayutu, believes in the veridical existence of this supersensuous world. Abdullah-ibni-Masud believes in its falsidical existence (*i.e.*) these things are not externally existent, but appear so to the seer. There is the third school which says that these statements have a different meaning from what is literally attached to them. These are brought in, merely as illustrations." The Shah Shaib further says "that at death, *nafs-i-natiqa* or the soul does not entirely leave matter." The *Nafs* sticks to *Nusma*; it is dissolved in the matter of *Nusma*". This *Nusma* is perhaps the ectoplasm, spoken

by Sir Oliver Lodge* “Exudation of a strange white evanescent dough-like substance, which has been photographed by scientific enquirers in different stages of evolution, and which shapes itself into parts or whole of the body, beginning in a putty-like mould, and ending in a semblance. This is the spiritual body spoken of by St. Paul, a body that contained the Spirit and yet was distinct from the ordinary body.”

Alam-i-mithal lends itself to the *Nusma*; and a body of light appears. The Quran says “Do not consider those dead who have sacrificed their lives in the way of God. They are alive. They derive their subsistence from their Lord; and they are kept protected by His Mercy.” Those who sacrificed their lives as martyrs, are fed with the substance provided by the Lord; and those of the non-elemental world, who are fond of a bodily shape, attempt to express themselves in that shape. There is a tendency in the Alam-i-Mithal which conjoins with the *Nusma* to assume a luminous body; those who had a desire for food help themselves with the food offered to them and their desire is satisfied. Some have mischievous tendencies and rotten tastes; and they clothe themselves in dark dresses; suitable to the stages of nafs, and they do not sever themselves from their bodies in thought. When their body is ill-treated, they think they have been ill-treated. Shah Waliullah Sahib is also a believer in a world which is between *Mithal* and the causal world, and which he calls *Barzakh*:—the seeing of angels, revelation, Miraj, heaven etc, all take place in that world. Regarding angels taking shapes—this takes place in a world which is the effect of the mixture of *Mithal* and *Shahadat*; and this is the reason, why angels appear to some and do not appear to others. Regarding Miraj (or the Prophet’s Night Journey), such things happened to the Prophet’s body in a state of wakefulness; but in that world which is between and betwixt *Mithal* and *Shahadat*, and which is the borderland between the two.

* The *Mystical Message* p. 109, p. 79.

The prophets Ezekial and Moses have had the same experiences ; and so also the *Awlyā* (Saints) have them.

In fine, after all these wanderings through Mithal, Arwah, and Asma, one returns to the *ism*, of which he was a manifestation, (whether *Jalali* or *Jamali*); and the *Musamma* (the named) alone remains, or as Gulshan-i-Rar puts it :

*Kaz aan dar amad awwal ham bi dar shud,
Agar chi dar maad az dar bi dar shud.*

He enters the door from which he emerged,
Although in his travel, he went from door to door.
Only that he should realize this in his suluk !

THE FIVE PILLARS OF ISLAM

The tabernacle of Islam raises its head on the pole-staff of the formula "There is no God, but God and Muhammad is the Prophet of God." (*Lā ilāhā illallāh Muhammad-Rasulullāh*). This tabernacle consists of four inner Courts, one within the other and a sanctuary.* "Let them make me a sanctuary, that I may dwell among them." Thus spake the Lord unto Moses. The first Court is the *Shariat*, into which one has to step, when one's goal is the sanctuary. "There is none worthy of worship except God." (*La-mabuda illallāh*) Muhammad is the sent messenger of God. This is the Court of ceremonialism. Then one enters the second enclosure: this shows that the pilgrim has the intention of advancing in a particular direction, that he is bent upon advancing towards the sanctuary. This is the *Tariqat* (the way); Christ himself has referred to this stage, when he said "I am the way, the truth and the life; no man cometh unto the Father, but through me."† When he enters upon *Tariqat* or *Suluk* (the pilgrim's path), he does not leave his *Shariat* behind; for as Gulshani-Raz says:—[Line 350]

Shariat ra shar-i-khis-sazad

Tariqat ra visar-i-khis sazad.

"He makes the law his upper garment

But know very truth is the station of his nature"

Tariqat simply says "None is the destination, but God (*La-muqsud u-il-allāh*), and Muhammad is the manifestation of the Light of God." A Hadith says "I am from the Light of God and all things are from my light." (*Ana min nurillāhi wa kullu shayin min nuri*). You are then admitted into the third enclosure. There you find none existing but God himself (*La Mawjudu illallāh*) and that Muhammad exists by the existence of God. Then you enter the sanctuary, and there you see none other than God Himself (*La Mushhudu ill-allāh*) God Himself is self-evident in His work. The *Nirguna*

*Exo. 25—8.

†John 14, 6.

is self-evident in Sarguna. The Nirguna, the Colorless, evidences Himself in His limitations. God is God without limitation and is *abd* within limitations, and Muhammad is the reality of Himself in his first cognizance of Himself. The remaining four pillars of Islam are the 'Salat, (Persian—Namaz), Sawm (Persian—Ruza), Zakat (charitable contribution), and Hajj (the annual pilgrimage to Mecca).

SALAT

The obvious or external object of Salat (Namaz or ritual prayer) is to make oneself disposed towards goodness. "Read your prayers at the joining times of the day and night, and the early part of the night. Good works make sins disappear" * (*Aqimis salata ta ra fayin nahar wa zulfan min-al-layl. In al hasanatu yuzhabnas sayyiat*); this is the exoteric object of Namaz; the esoteric object is the ascent of the believer in his journey upwards (*As salatu miraj ul muminin*). When one stands for his prayers, he begins by saying "Certainly I direct my face or attention towards the One who has created the Heaven and the Earth; and we are not of those who join other gods with God (*Inni-wajjahtu wajhiya lil la zi fataras samawati-wal arza hanifan wa ma ana minal mushrikin*). Here the four stages mentioned above are traceable. "I direct my attention to God" shows the object of Worship. This is *Shariat* (None worthy of worship except God) "Who created the Heaven and the earth." This shows the course adopted by the worshipper. The goal to be reached is God (*La Maqsud-illallah*).—*Hanifan* "We are unitarians". The worshipper realizes that none exists other than God. Then he says "We are not of the mushriks" i.e., he sees that God alone exists and none else (*La Mushud*). Thus the very introduction leads the worshipper through all the four stages. After this, he raises his hands up to the lobes of the ear, in as much as

* Sura-ul-Hud 12.

to say "I have left behind all other than God" His hands are empty; when he makes his *niyat* (proposal) to make the prayer of a particular time or kind and begins "In the name of Allah the Rahman and Rahim." Allah is a conglomerate name, an aggregate of all His conceivable names. Then the worshipper descends lower, and becomes more specific and calls him Rahman, one who is the sustainer of all His creation, who bestows His gifts on all alike—the saint and the sinner; who sends down His rain on the garden or on the desert land. The worshipper then descends still lower, and calls Him, Rahim—one who leaves nobody without his earned recompense; who bestows His gifts and blessings on those who have worked for them. The worshipper is thus absorbed in himself and calls upon His Maker. Then God answers him in first three lines of the *opening Sura*. The answer is, of course, from the mouth of the worshipper himself.

The *Sura-ul-Fatihah* repeated by the worshipper runs as follows:—

"Praise be to God—the supporter of the worlds; the Rahman and Rahim, the controller of the affairs of the worlds. Thee do we worship; and of Thee we crave assistance. Direct us in the right way—the way of those on whom Thou hast poured down Thy blessings, and not of those, against whom Thou art incensed nor of those who have gone astray."

God utters His own praise "He is the supporter of the World (Rahman); and Rahim—the Recompenser of those who deserve recompense. Then He is the King of the day of judgement i.e., He keeps the balance even, between the counteracting and contradicting forces of the world. Hearing this answer from God, the *abd* expresses himself in the succeeding four lines "Thee do we worship etc." So really this *sura* is a conversation between God and *abd* and is sealed by the word "Amen." Then one small *sura* or two long verses of a *sura* are conjoined with this. This posture in the prayer is like the rendering of the accounts on the day

of judgment. Then the worshipper bends horizontally. This is as if he prays to God in the stage of the lower animals; while standing he was praying as a man, like a slave before his master or servitor in the King's durbar. In this bending posture, he feels as if his back is bent down with the load of his sins and then repeats *Subhanā Rabbiyal Azim* thrice (Pure is my Great Lord). Then he rises upon from this posture saying "God has heard my praises" (*Samiallahu liman hamida*). If the prayer is behind the Iman, the *Muqqtadis* (the followers) add (*Rabbana wa lakal hamd*). Then the worshipper bends down and then prostrates himself. Now-*Sijdah* (prostration) means that the worshipper is in the posture of the lowest creature (the-creeping animal,) that he has left the whole world and his own individuality behind, and kisses the dust at the door of his Maker; the dust cleanses him from his sins. Now he repeats "Pure is the Most Elevated Lord" (*Subhana Rabbiyal-Ala*)ie My Lord is above all praises. After his first *Sijdah*, which is the *Sijdah* directed by the inspiration of God, he goes down into another *Sijdah*, which is the *Sijdah* of thanksgiving. After repeating the same genuflections, he sits down (*Khayada*). In the first sitting, he repeats the *Tashahud* (or *Attahiyyat*) in a two *rakat namaz*, and *Tashahud* with *darud* and *dua* in a four *rakat namaz*. The sitting posture thus assumed, indicates that from the posture of a man standing, the worshipper has descended to that of the lower animal (bending); and from the position of the lower animal, he assumes that of the creeping animal (prostration); and then from the latter, he descends to the mineral kingdom (sitting); thus the worshipper worships his Maker in all the postures conceivable of created forms; and also in all the conceivable postures that he himself assumes for all practical purposes of daily life. Standing before his Maker, he has performed all the obeisances; he has now received orders to sit, just as a King grants permission to his servitor. When the servitor sits down in the durbar, he has to say what presents he has brought with him; the worshipper then says "all good

and pure things and praises are for Thee, O Lord" (*Attahiyyat-u-lilahi wassalawatu wat tayubat*) To which the Lord says "Peace to thee, O Prophet" (*Was salamu alāyka ya ayyuhan Nabīyyu*) The worshipper says "Peace on all of us and on all worshippers" (*Was salam-u-alayna wa ala ibadihis salihin*); and then I bear witness that there is none else to be worshipped but God and Muhammad in His *abd* and messenger" (*Ashhādu an la ilaha illallahu wa ashhadu anna Muhammadan rasulullah*). This is the chorus in which all creation joins with the worshipper in reciting the praises of the Lord. It may be remembered that Salat was instituted in *Miraj* (the Elevation of the Prophet to the presence of God, called the Night Journey.) Gabriel who had accompanied him in the journey stopped short at the Great Fig Tree (*Sidratul Muntaha*) i. e., Reason could not soar beyond the tree of life. The Prophet himself had to progress into that non-spatial region (*Wara-ul-Wara*). When he reached there, he had the injunction "Sit down my beloved and utter my praises" (*Ijlis ya habibi wa khul sanai*) The Prophet replied "Why do I sit down." The answer was "God is saying His own Namaz." The Prophet sits down and says the *Attahiyyat* (described above). This is repeated by the worshipper in all prayers in the manner described above. Salat is thus the ascent of the believer; and the heart of the true worshipper is filled with light, of which outsiders can have no conception. There are five salats to which minor salats are added. There is, however, an injunction to observe the middle prayer carefully (*Hafizu salat al wusta*). Commentators refer this to the mid-day prayer (Zuhr prayers); for in this busy part of the day, people are apt to overlook it.—This may, however, be the constant contemplation of God in daily life, dependant on the out-going and incoming breath. The chief point to be secured and laid stress upon, in Namaz, is concentration of Mind (*Huzur-i-Qalb*), according to a Hadith related by Uqba-ibnul Umar (*Mishkat* p. 31). In the several genuflections, this may be lost sight of. To secure this, it is enjoyed that the worshipper should de-

liberately and determinately attend to each and every word and each and every action that proceeds from him. If he says "Holy is my Lord" (*Subhana kalla hu*), he must concentrate his attention on the meaning or at least on the words that proceed from him and so on. Thus if he diverts his mind in one particular channel, it is not carried away in another. According to a Hadith related by Anas (Mishkat p. 83), he is to fix his attention on the point on the ground, which his forehead has to touch in prostration (*Sijdah*). These are the means to secure concentration in the ordinary Salat. The devotees of several orders of Sufis have, however, devised various practises for securing concentration in contemplation which will be dealt with separately.

SAWM OR (PERSIAN) RUZA

Ruza is the third pillar of the building of Islam. *Sawm* literally means "to keep closed." The same reasons are given in the first instance to keep fast in the month of Ramzan as for saying the prayers i.e., you will be kept back from several sins" * *Laalla kum tufлахun*) In fasting, man shows the qualities of angels, who neither eat nor drink, neither marry nor are given in marriage. "Fasting is for me and I give its recompense." (*As sawn li wa-ana ajruhu*). In fasting, *abd* attains the attribute of God who neither eats nor drinks and whose name is samad (Alla hussamad).

ZAKAT

This is giving away one-fortieth part of what you possess, under certain conditions, when your savings are 52½ Rupees at the end of one complete year, which is called *Hawl-ul-hawl*. In a Hadith-i-Qudsi† related in connection with David's query, "what were Thou, O Lord before the creation", it is said "I was a hidden

* Baqara 23, 2.

† Hadith-i-Qudsi is a revelation in the Prophet's own words; whereas the Quran consists of the very words of God. This is the view of those who believe in Kalami Lafzi ie the Quran as uncreated and eternal like Imami Hambal.

treasure, I loved to be known, so that I created the world to become known." God has thus distributed His treasure, and so His abd also distributes his treasure; thus entitling himself to the possession of one attribute of God; in fact, becoming a manifestation of one of His names. The same essence is manifest in all forms. The limited Dhats or Essences recognize their identity with one another in manifestation, and distribute their attributes amongst one another. "Verily, saith God" says a Hadith. "I became ill, why didst thou not enquire after me, I became hungry, why didst thou not feed me, I begged of thee, why didst thou not give me etc" (*Inallaha yakulu mariztu, falam tu idni, rusitu falam tut imni wa saaltuka falam-tu-itni &c.*)

HAJJ

This is the annual pilgrimage to Mecca—the making of seven circumambulations around the Black Stone (Hajrul Aswad) and performing other ceremonies, the details of which are given in all ordinary books of Ordinances. Sir Saiyed Ahmed Khan thinks that this was the attempt to keep intact the method of the worship of Abraham. He jocularly puts it, (though jocularity is out of the question in serious matters)* "Spending a few days in the same barbarous condition, which were in vogue in the time of the old grandfather creates a deep effect on the mind, of the love of God, and creates a sentimentalism in the minds of plain people" and adds "There is no religious foundation for the killing of animals in sacrifice at the Hajj, to be traced in the Quran. Mecca is situated in a desert, destitute of animal life, it was difficult to procure food for man in such a place. For this reason, people carried animals for food to such a place which are known as Budan and Khulayd. Those who did not carry them, had to purchase them at Mecca, kill them there and feed themselves and others. This alone appears to be the foundation of sacrifice in the Quran.

*Tafsir-i-Quran Vol. I. *Suratul Baqara* 24.

In those days, an untold number of animals were killed and left to be devoured by kites and jackals; this has no origin in the religion of Islam." Sir Sayyid Ahmad, it is to be remarked, was not in for the higher truths, underlying these institutions. The seven circumambulations are no doubt, the revival of the worship of Abraham; and Muhammedans follow the cult of Abraham in several respects; but it is to be remembered that this worship is performed once a year, excepting, of course, the same worship, performed at other times known as *Umrah*. But the question is why around a stone? Now the mineral kingdom is the lowest rung in the ladder of manifestation of the Divine attributes. It is the lowest emanation. The poet Mulla Jami says:—

*Bud kull-i-jahan daru mastur
Karda dar kul bi Dhat-i-khish zuhur*

The whole of the world was hidden in Him.
He descended into the whole by His Essence.

Then the next higher *zuhur* was in the vegetable, then animal and then man, *ie* in the Sarguna or the manifested God; from man, upwards again in the unmanifest world. The whole is put in a nutshell by Jelalluddin Rumi".

We have grown like grass often,
Seven hundred, and seventy bodies have we taken.
From the inorganic, we developed into the vegetable;
Dying from the vegetable we rose to animal;
And leaving the animal, we became man.
Then what fear that death will lower us?
The next transition will make us an angel.
Then shall we rise from angels and merge in Infinity.

Now these circumambulations around the Kaaba indicate that man realizes his true origin; and from this, he wants to rise higher and higher. That is the starting point of his life in the world. The spirit descended into clay, for its fuller manifestation. Such a recognition of

his origin once in a lifetime is sufficient to give him an upward or spiritual start. The kissing of the stone brings back the same state of things to mind, though Saiyed Ahmed Khan has remarked that it indicates the goal of a circumambulation or the number of times it is done.

Umar remarked to Ali* "that the Black Stone could not hurt him or benefit him; that he would not have kissed it, had he not seen the Prophet himself do so. It was a stone after all" Ali replied "There is benefit in kissing it. The promises that Adam and his descendents had made are in the mouth of this stone; and the kissing of the stone is the kissing on the promises; and the Prophet had said that the stone is the right hand of God. (*Al hajar u yaminullah fil arz*)." When Umar heard this, he said "Thou hast saved me, Oh Ali, from ruin." In the world of *mithal*, this stone has a form, and the kissing of it means the revival of the promise made by man to His Maker on the day of promise (*Rozi-Misaq*) viz. "that when he grew out of the sodden earth, he would remember his Creator." The mineral Hajrul-Aswad has its prototype in the Mithal World.—An esoteric Kaaba exists behind the material Kaaba; and this celestial prototype called Bayt-ul-Mamur exists in the Fourth Heaven.

* *Bahrul Maani* (Letters,) by Saiyed Md. Husayni ibn-i. Saiyed Naseruddin Jaffari, vide letters 2 and 3.

THE SUFI'S ASCENT

The high road to the attainment of a knowledge of God traverses over what are called the "five foundations of Islam." This road is a long one; the Sufis have devised short methods to attain the same object. In salat, which is ascent to the highest stage for a Moumin, (*la salata illa bi huzur il qalb*), there can be no prayer, without concentration of thought. Man is the lowest point of devolution on the downward arc of *tanazzulat*; he has to ascend again from this to reach the highest point. His mind is assailed from all sides by *Khawatir* (plural of *Khatra*, an affection). Unless he stills these affections, he cannot see himself reflected on the serene surface of his mind; there should be no ruffling on the surface of water for one's image to be reflected in it. Sadi has said:—

Taammul dar ainayi dil kuni

Safai ba tadrij hasil kuni

Observe yourself in the mirror of your heart

Get the clearness of reflection by gradual steps.

A *khatra* is an affection in thought that descends from *Wahdat* itself, and passes down through all the stages of *Tanuzzulat*, *Wahidiyyat* *Malakut*, *Arwah*, *Amthal* and *Shahadat*, before it crystallizes itself and finds expression in human thought; and finally appears in the material world as action and solidifies in the character of man.

Nineteen hundred years ago, there went out the dictum "there is none good but one and that is God." If God is only good, then how can that which is reflected from Him be anything but good. As a matter of fact, the affections of our hearts are good as well as evil. In descending, the affections partake of the character of the *asma*, through which they pass. (See the diagram in the chapter on "Emanation"). God is *Hadil* (guide in the right path), as well as *Muzil* (one leading astray); He is *Muhiyy*, (the Quickener of life), as well as

Mumit (the Annihilator); He is Aziz (bestower of honor), as well as Mudhil (the causer of degradation). The pairs of contraries make up the manifestation of the world. God abjures thus:—

*Wa nafsīn wa mā swwa ha
Faalhamaha fujuraha wa taqwaha.*

By the soul and Him who balanced
And breathed into it wickedness and piety.

A Khatra is the illumination of God on the heart. It can but be neutral by itself. Khatrat dawn upon the minds of awliya; and they are fully absorbed or lost in them, so much as they become unconscious to their own existence, their consciousness is lost in the consciousness of God.

*Ilm-i-Haq nuqt ust wa ilmi Sufi kat
Az wujud-i-nuqt bashad bud-i-kat*

God's knowledge is a point, and abd's a line,
On the existence of a point depends that of a line.

(MATHNAWI)

When, however, the Khatra does not reach perfection, it becomes the Khatra of Masiwallah (*i.e.*, of other-than-God) The first kind partakes of the character of good, and the second of evil. In Sawm (fasting,) there is total abstention from food and drink; this is the sample of good Khatra, in which the idea of masiwallah (other-than-God) is totally eschewed. Hence the reward for fasting is *As-sawmu li wa ana ajruhu* (the fasting is for Me and I am its reward.) In Suluk (pilgrim's course) all Khatrat, are to be annihilated; just as in fasting, food and drink are annihilated. When in manifestation, the Khatra manifests itself in desire for good action, it is called Khatrai-Rahmani (Divine). If however, it is a good Khatra, but finds no permanence in the heart, it is Khatrai-Malaki (angelic). If it develops evil tendencies in the breasts of men, it is Khatrai Shaytani (Satanic). It is "the mischief of the whisperer who slyly withdraweth, who whispereth evil suggestions

into the breasts of men ”* (*Sharri waswasil Khannas, al lazi yuwaswisu fi sudurin nas*). If, however, it fully discards all Shariat, and all remembrance or fear of it, it becomes Khatrai Nafsani (of Nafs). The first two kinds are of the nature of good ; and the last two are of the nature of evil. Man is composed of four elements, earth, wind, water and fire. The four Khatrat correspond to these in nature. Man is to obey all Khatrat, as they descend from above. Khwaja Abdulla Ansari, like Buddha, has said that all Khatrat must be carried into practice, if they accord with Shara ; if they conflict with it, they must be carried out only in fancy. In any case, they demand obedience. To regulate these Khatrat, the Sufis have devised several *afkar* and *azkar* ; and hence have arisen their several orders.

The Suluk of Qadiriyyah, the order of sufis, founded by Shaykh Abdul Qadir Jilani (561 A. H.—1165 A. D.) whose sacred shrine is at Baghdad, is divided into three stages by Mawlana Rafiuddin Naqshbandi.

Ordinary—The Salik recites silently or aloud the praises of God. By this, “those who have brought faith, are taken out of darkness into light (*Il-allazina aamanu yukrij hum min al zulmati il al nur*).

The Salik considers that every manifestation is His. He practises *Hama ust*.

2. Special—This has reference to the sight on Nirguna. Whatever enters the salik's thought, God is free from it. It takes no cognisance of things. Objects have no reality. This is called Wilayat-i- Wahdat-ush-Shuhud.

3. The Most Special.—This is the suluk of the Prophets—evacuation of the thought both of reality and non-reality. A colorless impression dawns on the mind; the impression of sameness, God being above thought. Some people were reciting the name of God vociferously is^h a mosque, the Prophet (Peace on him) said “Why

* Surut-un-Nas.

are you so aloud, you are not addressing a distant God." It is also commanded "Read the Quran slowly and deliberately (*wa rat tilil Qurana tartila*). The idea in the beginning was to shut out Khwatir by deliberate and loud repetitions as in the case of Hazrat Umar. When one has practised this, he may have recourse to zikri-khafi as in the case of Hazrat Ali. After a man has practised himself in thus shutting out ideas by vociferous and then silent azkar, he shuts his eyes and closes his lips and concentrates his thoughts on the out-going and incoming breath. When the breath goes out, he thinks he says "La ila ha"—he annihilates all external objects; and when it comes in, he thinks he says "Il lallah" (but God): the point in his heart which is the seat of God (*Qalbul-mumin arshullahi* says a Hadith) expanding itself without limit.

The order of Naqshabundi was founded by Khwaja Bahauddin (719 A. H.=1319 A. D.). The ashghal (practices) of this order were as many as eight, or as some say, eleven. The first eight were devised by Khwaja Abdul Khaliq; and the last three by Khwaja Naqshband. Out of the first eight, a few are noted below.

Hush-bar-dam:—Awareness on breath. This is to observe whether one's individuality is aware of the Divine Existence or has become neglectful towards it; whether the Khatrat have been shut out or not. This is taking count of each in-coming and out-going breath.

2. *Nazarbar Qadam.*

The appearances of different colors disturbs the mental equilibrium of the salik. The salik is aware of the footsteps of the prophet in which he is travelling. The Prophet Adam attributed action to himself; when asked why he had disobeyed, he said "I have done an injustice to myself. Thou art merciful and forgiving" (*Zalamna anfusana anta gafur-ur-rahim*). Abraham had adopted the sifat of God; he was a patron of guests. Moses had found himself a *madum* (non-entity), and saw the Dhat of God. Christ annihilated himself in sifat.

The "Seal of the Prophets" changed his character into the character of God; the last stage of the descent of khatrat. These are the stations of the great prophets; and the salik sees towards what station he is treading with steady steps, and by the will of God.

Safar dar watan :—(Journey within one's own land). This is journeying from human to angelic attributes.

Kalwat-dar-anjuman :—Solitariness in an assembly; while busy in the affairs of the world, to concentrate one's thoughts on God.

Bazghasht. To turn one's attention towards the soul.

Nigahdasht :—To shut out the affections of mind, The fakirs of this order, who go about with lighted lamps, are supposed to be noted for healing diseases by touches of hand (mesmerizing), for hypnotizing, thought-reading, and for dispelling epidemics.

The suluk of Chishtiyyah. This order was founded by Khwaja Muinuddin. The devotees of this order generally practise *chilla*, i.e., they shut themselves up in a room for forty days, put themselves "on short commons" and also sleep less. They hear music. With them, music causes the ascension of awliya and prophets towards God. It is the ascension of the qalb. With them, there are no huran-i-bihisht or young slaves in Paradise, nor rivers of milk and honey; there is only the beatific vision. (*In alljannata la fiha hurun, wa la khusurun wa la laban-na wa la asla wa lakhaya illa liqaullah*); an enchanting sound is the air from the breath of God (*sawt-ul-hasana rihun min nafsir Rahman*). Sama (music) is, however, the training ground of the beginner, as it works on thought. The adept has out-stripped thought, he is impressed by the unlimited effect of music—the music of the spheres; the voice of the musician and of the jackdaw have an equal effect on him; or as Sadi has put it.

Kasani ki yazdan parasti kunand

Bi-awazi dulab musti kunand

Those who indulge in God-worship

Get into ecstasy from the creaking of a water-wheel.

In the limited effect of music, one concerns himself with, either the flow of words, or of the sense underlying them or the art of the musician. For *sama* three conditions are necessary—*zaman* (time), *makan* (place) and *ikhwan* (brotherhood). By time, is meant the time in which the audience is concentrated on the thought of God; by place, a secluded place from which strangers are excluded; and by brotherhood is meant the followers of the one and the same Pir.

Besides *sama*, the Chishtiyyah order practises *Nasira* and *Mahmuda* which are practices akin to the Hindu Samathi, converging the two eyes on the tip of the nose, and then gradually carrying the point of convergence up to the middle of the forehead; or they are similar to the navel-gazers of the middle ages of Mount Athos in Germany. There are eighty and odd orders among the Sufis; the nature of the short cuts adopted by a few has been shown; and a list of some others of them is subjoined.

Name of the order.	Name of the Founder.	Place of birth.	Date. A.M.
1 Alwariyyah ...	Shaykh Alwan ...	Jadda ...	149
2 Bistamiyyah...	Bayazid-i-Bistami...	Jabal Bistam.	261
3 Nuqsbandiyyah	Khawaja Pir ... Muhammad ...	Qasri-arifan..	719
4 Buktasiyyah...	Haji Buktas ...	Khayr Shar ..	730
5 Suqtaiyyah...	Sarri Saqti ...	Baghdad ...	295
6 Qadiriyyah ...	Shaykh Abdul Qadir Jilani ...	Baghdad ...	561
7 Rafaiyyah ...	Shaykh Ahmad Rafai	Baghdad ...	576
8 Suharwardiyyah	Shaykh Shahbuddin	Baghdad ...	602
9 Shazliyyah ...	Abdul Hasan ...	Mecca ...	656
10 Maulaviyyah..	Jallaluddin-i-Rumi.	Qonia ...	672
11 Jalwatiyyah...	Pir Uftadi ...	Brussa ...	988
12 Jamaliyyah ...	Jamaluddin ...	Constantinople	1164
13 Chistiyyah ...	Khawaja Muinuddin.	Sistan ...	532

PREDESTINATION

The controversy of Free-Will arose in the very beginning of the spread of Islam; but the people who discussed this question were discouraged by the Elders of the Church. The party that professed the freedom of man's will began and ended as a heretical sect. In A. H. 80 Ma'bad al Juhani paid for his heresy. He and Ata ibn Yassar went to Hasan Basri (ob. 110) one day and said "Kings shed blood and assert that they do it by the will of God." Hasan said "They are liars, they do it by their own power." The question was also mooted before Hasan Basri whether a Muslim who committed a *Kabira sin* (heinous) as opposed to *Saghira* (trifling) continued to remain a Muslim.

Before Hasan could frame a reply, Wasil-ibn-i-Ata, one of his disciples stepped forward, and cut the Gordian knot by saying "such an one is neither a believer nor an unbeliever—Muslim is a praise-worthy word, and cannot be applied to such an one—such an one will be in purgatory, before he is admitted to heaven." Hearing this decision, Hasan said *Itazala anna* (He has seceded from us). Thus arose the sect of Mutazilites—which had the Shiachs on its side; and they denied that God had predestined the action of man. The Mutazilites were the men of Unity and Justice (*Ahli-Tawhid wul Adl*)-Abu Hudhail Muhammad al Allaf (ob 226) was a disciple of Wasil in the second generation. He was a Qudarite and held that changes are by Divine necessity; it was God that was working man.

Al Nazzam (ob. 231) then stepped in and asked whether it was God that did evil through man, he held that God had not the power to do evil.

Abul Hasan al Ashari (born 873 A. D.), a remote descendent Abu Musa al Ashari, who had played a part in the arbitration between Ali and Muawiyyah at the battle of Saffin was a pupil of Al-Jubbai, a Mutazilite doctor. He broke away from his master on the question whether all that God does is best (*aslah*) for his creatures

and then gave out (1) that the Quran was uncreated, (2) that man shall see God with these very eyes and (3) that we are not the author of evil deeds. These doctrines subsequently formed the belief of Ahli-Sunnat wa jamaat. *Wal qudri khayri wa shurri min Allah-i-Taala*. (The power of doing good and evil is from God.

The doctrine of predestination was considered in its religio-metaphysical aspect by the Muslim sects. From a purely metaphysical aspect, it is the doctrine of Free Will and Necessitarianism.

In a note to Reid's "Works" p. 599., Sir William Hamilton remarks that "liberty does not consist in the power of doing what we will, but in the power of *willing what we will*." Necessitarianism is denying freedom of will. * "The proper meaning of free" remarks Professor Bain "is the absence of external compulsion; every sentient under a motive to act and not interfered with by another being is to all intents 'free'; the fox impelled by hunger and proceeding unmolested to a poultry-yard is a free-agent. The motive of hunger is here therefore a compulsion."† "Given the motives, which are present to an individual's mind and given likewise the character, and disposition of the individual, the manner in which he will act may be unerringly determined. Religious Necessitarianism is, however, a sort of Fatalism. A superior being overrides our wishes and bends us according to its will."

All religions which admit the existence of God believe that God has Will; and He directs the world as He wills. Islam is submission to the Will of God; your will must pass away into the will of God. ‡ "Thy kingdom come; Thy will be done in earth as it is in heaven." Religion being dualistic in nature, while in its inmost depths it is monistic, its two phases are to be considered side by side. Quran, like all other religious

* *Mental and Moral Science*, p. 398.

† *Mill's Logic II*, p. 416.

‡ Math 6—10.

books, contains verses showing dualism; otherwise during the peregrinations of the mithal body in its upward course there could be no punishment for wrong-doing and reward for right-doing.

There are a large of number of verses showing this, e.g. Surat-ul-Baqara—"God has fixed His seal on their hearts, and on their ears; and before their eyes, there is a curtain and for them is great calamity." Surat-ul-Jathiya—"Whatever acts you do, we cause them to be recorded (entered in your register.)"

There are again verses which prove that man is not a free agent. Surat-ul-Anbiya 3-14—"By way of trial, we shall tempt you to good and evil—you shall return to us."

*When Abu Talib refused to embrace Islam, the Prophet was down-hearted, and then the verse descended, "*Innaka la tahdi man ahbubtu wa la kinnallaha yahdi man yashau* (Truly you cannot rightly guide those whom you like, but God can rightly guide as He wills). *Yahdi allah bi nurihi man yashau* (Whomsoever He likes, God directs him aright). There are thus verses showing that man is a free agent, and also that he acts out his destiny as pre-ordained for him; and it is left to those who have to understand them to find out their way.

In a pamphlet named *Miratul-Arifin*, said to have been written by Inam Zaynul Abidin at the dictation of his father Imam Husayn, it is said that God's knowledge was in the abstract—in the Pen, (the First Intelligence) called also Umm-ul-kitab; and it became detailed in Lawhi mahfuz (the Preserved Tablet) also called Kitab-ul-Mubin; or † Imam-ul-Mubin and what was still abstract in the latter, showed itself as detailed in Kursi—The former thus, in its turn became Ummul-Kitab and the latter Kitab-ul-Mubin; and the illustration is therein given of a seed and a tree; what is in the abstract in the seed, is detailed in the tree. That is what was in the abstract in the knowledge

* *Mirsad-ul-Ibad* by Khwaja Najmuddin-in-Kubra p. 142.

† Sura 36—1.

of God, has become detailed in the manifest world. Shaykh Muhiyuddin ibnul Arabi (ob 1241 A. D.) said "that God's knowledge is given Him by the objects which he knew (ayan). He simply granted them their prayer to be what their nature required them to be—Unless the thing to be known is there—the relation of knowledge cannot arise, and the three viz., the knower, knowledge and the known cannot be." In the Dhat all these three are hidden—Fate therefore is fixed—God certainly decreed that everything should be what its nature required to be—*Kunfayakun*—"Be and it was." There could be no command "to be" unless there was something already there to receive the command. Shaykh Abdul Karim Jili (ob. 1406 A. D.) however said * "that their (ayan's) natures were necessitated by His knowledge of them before they were created and brought into existence. It was His knowing them; not the necessity inherent in them of being what they are, that caused them to become objects of His knowledge. After they were created, their nature required other than what He knew of them at first, and then He for the second time, decreed that they should be what their nature required, according to that which He knew." Again to quote the same synoptical translator of *Insan-ul-Kamil* "Ibnul Arabi says God brought the world from being in His knowledge into actual being; Jili argues that this is making the world co-external with God. It is not so, the judgment that God exists in Himself is logically prior to the judgment that things exist in His knowledge; and the former judgment implies the non-existence of things and the existence of God alone—God brought things from not-being, and caused them to exist in His knowledge *i. e.*, He knew them as brought into existence from not-being; then He brought them forth from His knowledge, and then to exist externally—Does it follow that because they were produced from not-being that they were unknown to Him, because He caused them to exist in His knowledge. No, the priority is of logic and

* R. A. Nicholson—*Studies in Islamic Mysticism* p. 101.

not of time. There is no interval between the not-being of things and their existence in knowledge. He knows them, as He knows Himself, but they are not eternal as He is eternal."

The argument is simply on the first stage of *Tanazulati-sitta* (The six devolutions) The Dhat of God is unknown and unknowable (*Kullu shayun halik illa wujullah*). He is known only when He is manifest in *sifat*—Then there are four *itabarat* (hypostases), *Ilm* (knowledge), *Nur* (Light), *Wujud* (Existence), *Shuhud* (observation), and these four are *itabarat* of Himself and not of any "Other"; for the "Other" is not there. The *ayan* (the realities of things) are Him as the tree is the seed; there is no necessity for the tree being co-eternal with the seed—While with *Ibnul Arabi* Fate is unchangeable; with *Jili* it is liable to change, as *Khwaja Hafiz*, one of his remote disciples, has said.

*"Dār ku i niknami mara guzar na dadand
Gar tu nāmi pāsandi tagyir kun qaza ra."*

On the road to good name, they allowed me not
If thou doest not approve, change my Fate.

If Fate is liable to change, man is a free agent. If, however, there is non-else but God to will, then his fate is determined for him.

The *sifat* (attributes) of man are derived from or are circumscribed within the *sifat* of God; and man can have no idea of the *sifat* of God which are infinite; the finite cannot comprehend the infinite, and the will of man is derived from the will of God. The will God is free; and man's will so far as it is identical with God's is also free, but it is limited, as his other *sifat* are limited and it partakes of his temporality (*Huduth*) and then becomes predetermined. When man passes away in the stags of *Fana*, the will of God alone remains as *fons et origo* of the will of the *abd*.

*Fa il-i-harkat ast wu taskin ast
Wahdahu la sharika la ain ast.*

The agent in motion and in rest is He;
This is the meaning of One without a partner.

TASAWWUF IN THE MAKING

Mysticism in the world is as old as its hills. Adam was perhaps the first mystic who had direct illumination; and that without an effort on his part * (*Zalika fuz lullahi yutihi man yashau wallahu zul fazl-il-azim*). This is the grace of God, which He bestows on whomsoever He likes. There is a kind of mysticism, which is the result of acquisition (*In Allaha la yuziu ajral muminin*)† By leading life in a particular way, you open up the channels through which the grace flows.

Pythagoras had prescribed a five years' course of silence on his disciples, before they were admitted to his mystic path. The word mystic is derived from *mu*, to close. The secret rites and lessons of the Greek mysteries were things about which the mouth was closed.

Jallaluddin Rumi has also said :—

*Lab bi band o chishm band o gosh band
Gur na bini sirri haq bar ma bi khand*

Close your lips, close your eyes and close your ears
Laugh at me, if you do not see the secret of the
Truth.

Man araf allaha, kala lisanalahu, says a Hadith (who knows God, his tongue is tied) The word was again applied to inner esoteric doctrines of a religion. The disciple admitted to these was a myst or mystic. The three mystic doctrines of Christianity are the Purification, Illumination, and Perfection, as materially illustrated by the Baptism, the Eucharist and the Unction. The Eucharist was transubstantiation, till Luther denuded it of its mystery, and converted it into consubstantiation. The mysteries were, on purpose, explained in parables and allegories, so that only those could hear—that had ears to hear. The zest and relish

* Surat-ul-Maidah V—43.

†. Suratul-Ali-Imran III 174—176.

of a doctrine is better realized, when it is presented in a foreign garb. The effort of the mind in realising it, brings its own reward.

*Khush tar an bashad ki sirri dilbaran
Gufta ayad dar hadith-i-digaran*

The secret of the beloved is better relished,
When explained in the language of others.

(*Mathnawi*)

By closing every avenue of perception, one withdraws the mind from all external objects; and is able to concentrate it on a point within, when the heavenly light flashes on it. Behmen, the cobbler-mystic of Gorlitz, (in Germany) got into ecstasy, when in his presence a light flashed on a tin-jar. Inward contemplation solves the greater mysteries (Daqayiq), while all other branches of knowledge (Haqayiq) depend on a process of ratiocination.

With the Catholic mystics of the medieval ages, mysticism was the religion of the heart (*Ilmi ladunni*), while knowledge obtained from observation and speculation was scholasticism (*Ilmi-kalam*, knowledge on which disputation was carried on). When mysticism was applied to natural sciences amongst the Greeks, or when philosophy was correlated to mysticism among the Christians, it assumed the name of Theosophy, which is therefore a knowledge of the lesser mysteries. The word Theosophy cannot therefore be applied to Tasawwuf or Sufi-ism, in its entirety.

The German mystics had two kinds of words in the realm of this knowledge—*mystik* and *mysticismus*. The Sufis too, have two words of similar import—the *Sufi* and *Sufistai*. The Sufi is the man who believes in the realities of things; his creed is *Haqayiqul-ashya thabitatun wal alamu hadithun*. (The realities of things are permanent, the world is transitory). The Sufistai is one who believes in the world being a delusion, a vanity. (*Tasulluf*).

“In the first year of the Hijra” says Ohsson in his *Ottoman Empire*, “forty-five citizens of Mecca joined themselves with as many of Al-Madina. They took an oath of fidelity to the doctrines of their Prophet and formed a sort of fraternity, the object of which was to establish among themselves a community of property, and to perform every day certain religious practices in a spirit of penitence and mortification. To distinguish themselves, they took the name of Sufis. To the name of Sufi, they added also that of fakir, because the object was to renounce the goods of the world” “*Alfaqqru fakhri*” said a Hadith (Poverty is my pride).

Abul Fida, the famous Muslim historian of ancient days also traces their origin to Ashabi-safa (sitters on the bench of the temple of Mecca). “They were poor strangers, without friends or place of abode, who claimed the promises of the apostle of God, and implored his protection. Thus the porch of the temple became their mansion; and thence they obtained their name. When Muhammad (Peace on him) went to meals, he used to call some of them to partake with him, and selected others to eat with his companions.”

No doubt the sect of the Sufis came into existence about this time; but they did not bear this name. The author of *Awarif-ul-Maarif* (Shaykh Shahabuddin Suharwardi ob. 632 A. H.) thinks that this name did not come into existence for two hundred years after the Prophet's death. This statement is borne out by the fact that the word *Tasawwuf* does not find a place either in the *Sittah* compiled in 392 A. H. or even in the *Qamus*, the standard Arabic Dictionary compiled in 817 A. H.

These men are known in the Quran by the terms *Muqarrabin* (Friends of God), *Sabirin* (Patient men), *Abrar* (Virtuous men), *Zuhhad* (Pious men)—some of them were known as *Muqarrabin*, for six hundred years in the region of Turkistan and Mavara-un-Nahar (Mesopotamia).

The author of Ghiathul-Lughat says, that Suffa was the name of a tribe of Arabs, who in the time of Ignorance separated themselves from the world, and engaged themselves in the service of the Meccan temple—This Arab tribe of Suffa lived in Bani Muzar.

Thirdly, some say that they take their name not from Saf (bench), though they might have been bench-sitters as Abdul Fida says, but from *soof*, wool; as they wore woollen garments; but this was repudiated, as wool is the garment of cattle (*as soof libasul anam.*)

A fourth sect derives it from *suff*, a row; (a far-fetched idea); as these men will stand in the first row of men on the day of judgment.

A fifth derivation is from the Greek, Sophia, wisdom; in which case they become *sophists*—an origin and a significance which they emphatically repudiate.

Most probably the word comes from *safa* purity. These were men of pure hearts and pure lives like the *hawaris* (apostles) of Jesus Christ. Baidhawi derives the word Hawari from *hawara*, to be white (Syriac, *newara*). They became *hawaris*, not because they wore white garments, but because of their pure lives; and so the Sufis were Sufis, because of their pure lives and pure hearts and spiritual elevation. No doubt they had their origin on the bench, but their appellation came to them on other considerations.

The Quran has defined Ubbad or the subsequent Sufis as "the true servants of God who walk on the earth with polite and courteous bearing; and who when they address the ignorant people give reply to their salam" (*Wa ibad ur Rahmanillazina yamshuna alal-arzi hawnan wa iza khatabahumul jahiluna qalu salama.*)

A Sufi has been defined in various ways.

Dhun Nun Misri says that a Sufi is one whose speech accords with his behaviour and whose silence

* Surat-ul-Furqan XXV, 62.

indicates his state, and who discards worldly connexions. (*As sufi iza nataqa biana nutuqihi min al haqayiqi wa an sakata nutgata onhul jawarih biqatil alayiq*).

Junayid of Baghdad defines Tasawwuf as an attribute in which the *abd* takes his stand, the substratum of which is an attribute of God, and the appearance, the attribute of the creature, *i.e.*, in Tasawwuf, the attribute of the *abd* is annihilated and of God becomes everlasting *e.g.* God has said "Fasting is for me and I am its reward" (*As sawmu li wa ana ajzi bihi*). The fast is for God, who neither eats nor drinks; and its appearance as a ceremony is for man. Abul Hasan-i-Nuri defines it as renunciation of all pleasures of *nafs* (*At Tasawwufu taraku kulli hazzin nafsi*), thus emphasizing on asceticism. Further a Sufi is one who neither owns (property) nor is owned *i. e.* one who is not in limitations (*As sufi al lazi la yamliku wa la yumlaku*). Abu Bakr Shilbli, has said "*Tasawwuff* is renunciation *i. e.* guarding one self against seeing "Other-than-God" in both the worlds. (*As sufi la yara fid darain ma Allah ghayr ullah*).

Khafif defines it as an Observance of the existence of God at the time of neglectfulness (*Wajd Alla fi hin il ghaflat*).

Abu Said Fuzlulla thinks that it is concentrating the mind on God (*Al Tasawwufu qiyam ul qalb ma-Allah*).

Tasawwuf consists of two duties—action (formalism which consists in conforming to the lines of the Shariat; and then thinking and feeling—(Tariqat). There can be no correct feeling without correct thinking. First the idea that you form must be in the proper mould—before you can feel the existence of the idea in the correct way.

The mystical theology among the Catholic divines in Germany of the 14th century included Theophetics (suluk) and Theurgy (mashaikhi).

* "What saith History as to mysticism" asks Vaughan—"Very plainly, she tells us that the mystics have been a power in the world, a power for good, in proportion as their teaching has been in accordance with the Bible; that the instances, wherein they have failed have been precisely those in which they have attempted (whether willingly or not) to substitute another and a private revelation for it"—The first were *ba-shara* (exoteric) mystics *i. e.*, those who observed the rules and regulations of the religion; and the others were *bi-shara*—(esoteric). Anselm, Bernhard, Hugo and Wicliffe were of the first type; the German mystics generally were of the second type like Tauler, Prior Rusybroeck, Suso, Eckhart. A similar distinction existed among Muslim Mystics—their names and doctrines will appear in detail later on. The lives of the general run of the Muslim Mystics were based on the teaching of the Prophet, for they maintained as Sadi expressed it in Bostan.

Dar-in rah juz mard i dai na raft
Gum an shud ki dumbali-rai na raft
Khilafi payambar kasi rah guzid
Ki har giz bi manzil na khahad rasyd.

In this path none but the Dai entered;
 Astray was he who left the trail of the shepherd.
 Who sought a path contrary to the Prophet's
 He will never reach the desired goal.

Those who gave up the path were those who had no liking for exertion, or those who were given to ecstasies. In a state of ecstasy, no blame attached to one's saying anything. The sayings were called *Shathats*,—Mansur ibni Hallaj said "*Anal Haqqu* (I am the truth). Bayazid said *Subhani ma azama shani* (Lam Holy, how great is my grandeur). †The Prophet himself (Peace on him) was in such a state and asked Hazrat Ayesha:—*Man anti* (who art thou,)? She said

* Hours with the Mystics—I 207.

† Preli Discourse to *Kanzul Asrar il Qidam* by Mulla Mubarak Ali of Hyderabad—P. 5.

Ana Ayesha (I am Ayesha); again asked *Man Ayesha* (who is Ayesha)? the reply was *Ibnnatus Siddiq* (Daughter of Siddiq). Again *Manis Siddiq*? *Sahurul Muhammad* (Father-in-law of Muhammad) (Peace on him). Again *Man Muhammad* (who is Muhammad)? Here Hazrat Ayesha stopped short; thinking that the Prophet was in another state.

In the beginning, the doctrines of Tasawwuf were taught by signs, as even now the occult part of it is similarly dealt with. The adepts could talk with each other by signs, nay, without uttering a single word (clairaudience). Dhunnun was the first to put the doctrines in words; Junayid of Baghdad systematized the same. Abu Bakr Shibli was the first to preach them from the minbar of the mosque. He brought them out from the innermost recesses of the heart which is the throne of God (*Qalb ul muminina arsh ullah*) to the rungs of the minbar, like Socrates who had brought down philosophy from the heaven to the earth. It was committed to writing by Abul Qasim al Qushayri, (437 A. H.) in his *Risalai-Qushairryah fil Ilm-ut-Tasawwuf*.

Feeling again is connected with speculation i. e., getting above earthly things, and surveying them as if from a tower (*Specula*), flying to the dizzy heights of imagination, or it may be—being drawn up to the heights of illumination. It was on a mountain-height that Christ had his transfiguration. The schools of Muslim speculative philosophers or idealists have already been dealt with. The men of action were those mostly concerned with moral and spiritual regeneration. Of course, the two sets cannot be separated into water-tight compartments. Those who speculated were also those who ascended the ladder of certain phases of moral conduct. Junayid, for example, based his Tasawwuf on eight different qualities of the heart, viz., submission, liberality, patience, silence, separation (from the world), woollen dress, travelling, poverty—as illustrated in the lives of Isaac, Abraham, Job, Zackariah, John the Baptist, Moses, Jesus, and the Seal of the Prophets (on whom all be peace). The Salik adopts

any one of the paths thus chalked out for him; and thereby attains his station (*Maqam*) i. e., he stations himself on the attribute in which God manifests himself in him. He is a man of Mushahada e. g., Hazrat Uthman's station was Bashfulness; Hazrat Ali's, liberality of heart; Imam Hasan's, patience; Imam Husayn's steadfastness in truth &c.

Hazrat Abu Bakr and Hazrat Ali founded their own orders. Three important orders trace their origin to the first, *viz.*, Naqshbandiyyah, Baktashashiyyah and Bistamiyyah; the remaining orders were the offshoots of the one founded by Hazrat Ali. On the demise of the former, his mantle descended on the shoulders of Salmani-Farsi; and on that of the latter, his mantle descended on Hasan-al Basri.

Uways-i-Qarni (ob. 39 A. H.) who had no connection with the above two, founded his order of Uwaisiyyah. A Sufi who has no Pir is said to belong to the Uwaisiyyah Order, since Uways of Qarn (a village in Nejd) had none for his Pir like the two founders, who had the Prophet for their Pir. Uways-i-Qarni is known only as Ashqi-Rasul (Lover of the Prophet).

The Prophet (Peace on him) has said "the best of the times is my time, and then the one that succeeds it; and then the one that succeeds it" (*Khayr-ul-quruni qarni, thummal lazina yalunahum thummal lazina yalunahum*); and hence the three generations of the best Muslims are the Ashab, Tabiis and Tabitabiis.

In the first generation connected with Ashabisuffa appear the names of Abu Bakr, Umar, Ali, Bilal, Ibni, Riyah, Abu Abdullah, Salmani-Farsi &c. In the second generation, appear the names of Uwaysi-Qarni, Hiran ibni-Heya, Abu Ali al Hasan Basri &c; and in the third, of Habibi-Ajmi (disciple of Hasan), Malik-ibni Dinar, Abu Hanifa, Dawud-i-Tai, Bishri Hafi, Dhunnuni-Misri, Ibrahimi-Adham, Abu Yazid Bistami, Sari Saqti (Uncle of Junayid), Abu Hafa, Marufi Karki, Abdul Qasim Junayid &c.

After these arose different orders of Sufis who ascended the ladder through their moral and spiritual exertions

The following are some of the schools of ba-shara Sufis :—

Muhasabiyyah—founded by Abdullah Harith Muhasibi of Basra (ob. 243 A. H.). He distinguished Hal (state of ecstasy) from Muqam (station). Hal is secured by practice—(Mujahada) ; and Muqam by the constant overshadowing of hal. Hal is the gift of God, it is as fleeting as lightning. The beginning of *Muqam* is repentance. Harith did not consider Raza (submission) as a maqam ; Raza is the disappearance of other-than-God (*Ma siwallah*). According to him, knowledge is superior to action. We know God by knowledge and not by actions.

Knowledge is an attribute of God and action that of abd, *Tafakkuru saatin khayrun min ibaditis thaqalayn* (Contemplation of one moment is better than service in both the worlds). Sari Saqti, the uncle of Junayid arranged the system of *Mugamat* and of *Ahwal* (Plu. of Hal).

Qaysariyyah—founded by Saykh Qaysari ibin Hamdan. This sect was *Malamati*, i.e., they covered themselves with opprobrium and calumny, while inwardly at heart they were pure.

Tayfuriyyah—founded by Abu Yazid Tayfuri of Bistam (261 A. H.). He was styled Imam-ul-Ulama. The doctrines of the sect consisted of *Sukr* and *Sahw*. *Sukr* (intoxication) is a state of ecstasy—a dream-like state, only that in a dream the senses are closed ; and in *Sukr* they are active i.e., *in *Sukr*, one enters the mithal world with his physical senses active and responsive to the Causal world, while in a true or veridical dream the avenues of his senses are closed. In *Sukr* of a lower kind again, one is lost in the observation of the manifestation of attributes and names, i.e., the attributes

* *Bahr-ul-Maani*—Letter 15th.

that he observes in and around himself, and also the dhats of self and others, he takes and feels to be the attributes and Dhat of God in limitation *i.e.*, in manifestation ; and thus loses the sense of materiality. In this state, Namaz is not incumbent on him ; which is the esoteric meaning of the Quranic injunction *La taqrabus sālata wa antum sukāra* "Do not approach Prayer, when you are in intoxication." In *Sahw*, he returns to the normal state with his experiences of *sukr*. Ordinarily, the *Zahir* (the external) covers the *Batin* (the internal). In *Sukr*, the *Batin* overshadows the *Zahir* ; in *Sahw* both are equi-poised—both are present to the mind's eye, at one and the same time, so that while continuing to have his beatific vision, the Abd sèrves God as His slave.

Gulshan-i-Raz (line 347)

Kasi Mardai taman ust kuz tamami

Kunad ba khwajagi kari ghulami

He is a perfect man who in all his perfection

Does the work of a slave in spite of his lordliness.

Junayid preferred *Sahw* to *Sukr*, as in the former, man is in a proper state. In *Sukr*, one is permanent in himself and annihilated in his *sifat*. When the Prophet (Peace on him) threw a handful of dust at the enemy at the battle of Uhud, it was not he that threw it but God, **(Maramayta iz ramayta wa la kinnallaha rama)* In *Sahw* one is permanent in himself as well as in his *sifat*. When David killed Goliath, it was said *Qatala Dawudu Jaluta*. The action of killing is referred to David himself.

Junaydiyyah—founded by Abi Qasim Junayid of Baghdad (297 A. H.). He was given the title of *Tawus-ul-Ulama*. (The Peacock of Ulama). His Tasawwuf was based on *Sahw* and love, and his practice was contemplation (*Muraqaba*). He discarded *Sukr*, "for" he said "we have no need of the company of those who are unsound." There is necessity for exertion, for the grace of God to flow towards us. This appears to be a doctrine of salvation by grace, as opposed to Luther's

* Surat-ul-Anfal VIII—16,

doctrine of justification by works. "A free gift is not based on works. He also said, if you discard Satan, you give him an independent existence, which he has not."

Nuriyyah—founded by Abi Hasan ibni Muhammad Nuri (Born at Baghdad and lived at Bagsu between Hirat and Merve ob. 295). He said "know God through God." Solitariness is propinquity to Satan. He was called Nuri (one of light), because he had the faculty of reading other people's thoughts, wherefore he was also called "Jasus ul Qalb" (spy of the heart); or because his proofs were clear; or, because, as some say, a dark room was illuminated, when he opened his lips. He was a disciple of Dhunnun-i-Misri. His principle was self-sacrifice. According to him, the world was a place for sacrifice; "you cannot reach happiness, until you give up the best of what you have" * (*Lantana lul birra hatta tun figu mimma tuhibbun*). When the Khalifa ordered Nuri, Ruqam and Abu Hamza to be heheaded, Nuri stepped forward to be beheaded first.

Junayid and Nuri, two old men could be seen, of an evening, wandering through the bazaars of Baghdad, taking away whatever they laid their hands upon; and delivering up, whatever was demanded of them. Like Socialists, they did not say † "We are all here by the equal permission of the Creator, we are all here by the equal title to the enjoyment of His bounty. with an equal right to the use of all that nature so impartially offers." They felt that the property was God's, nobody has a title in it; let it change hands without a demur. Like Hobbes, they felt that property, rights and privileges are the outcome of the artificial construction of Society. Their practice was neither utilitarianism nor Hedonism nor yet St. Simonism. It was "turn thy left cheek, whenever thy right one is slapped," for the abuser as well as the blesser are but the manifestation of God.

* Suratul-Ali-Imran III—89.

† George's "Progress and Poverty" p. 262.

Suhayliyyah—Founded by Suhayl ibn Abdulla Tas-turi. His suluk consisted of Mujahada. "Those who labour in God's ways, we guide them to the right path". *“(Wallazina jahadu fina lanahdi yannahum suba-lana.) His was the doctrine of salvation by work as opposed to Junayid's salvation by grace. The Prophet (Peace on him) after a certain battle said “We return from the lesser Jihad to the greater Jihad (*Rajatu ana min al-jihad il asghari il-al-jihad-il-akbar*). Suhayl considered *mujahada* as a high road to *mushahada*. This is the way of shariat. But Mujahada is a fight with nafs—which is a manifestation of God. *Man arafa nafsa hu fa qud arafa rubbahu*. (He who understands his nafs, understands his God) You cannot kill nafs; but you can divert it into other channels just like *khatras*, whose transmission can be diverted from one *ism* to another. He who understands his nafs as transitory, understands His God as eternal. He, who understands his nafs as *abd*, understands his God as *rub*. He who understands his nafs as “Fed” (*Marzuk*), understands his God as the feeder (*Razeq*). Suhayl was the man who correlated Shariat to Tariqat.

Vilayatiyyah—This sect was founded by Abi Abdulla ibni Hakim Tirmizi. “Vilayat” is derived from *vila* “Victory,” “greatness” †(*Ala innal awliya allahi la khawfun alayhim wa la hum yahzuuun*). “Beware, there is no fear for the friends of God, and they shall not be sorry.”

Walis are those who are annihilated in their selves, and are an eternal in the beatific vision. There are always 4000 awliya in the world, who keep it going; of these in the order of ascendancy are 300 *akhyar*, and of these latter 40 are *abrar*, of these latter again, seven are *abdals*. Then 4 *autads*, 3 *naqibs*, and the head of them all is *Qutub* (the pole around which the existence turns), or *Ghaus*. These, in a way, correspond to the orders of spiritual existences explained by Lamblichus,

* Suratul Ankabut (XXIX, 67).

† Suratul Yunus (X, 64).

the first Grecian theurgist (Mashaikh), and commented upon subsequently by Dionysius and St. Hugo, viz., gods, demons, heavens, principalities, angels, souls, also spoken of in Milton's *Paradise Lost*. The Mutazilites do not recognise the existence of these orders.

Kunnaziyyah—Founded by Abu Said Khunnaz. (ob. 890 A. D.). He thought that *Fana* and *Baqa* were attributes. This subject has already been dealt with, in a previous chapter. This is the doctrine of ascent which was in vogue for the first time amongst the Catholic monks, led by John Scotus Erigena during the Middle Ages of Europe.

Khafifiyyah—Founded by Abi Abdullah Khafif. He was of royal blood, like Ibrahim-i-Adham, a wali of a former period. His doctrine was Ghibat and Huzur. This was to make the mind oblivious to *Masiwallah* (other-than-God); so much so that you become oblivious to your own existence, your own thoughts, and your own will; which in turn become, the existence and thought and will of God. When you disappear from yourself, (Ghayb), you appear before God (Huzur). In Eckhart's system, "separate personality is a sin—a sort of robbery of God; it resembles those spots on the moon which the angel describes to Adam 'as unpurged vapours, not yet into her substance turned'—Eckhart would probably apply such expressions, not to actual self, for that he supposes non-existent and reduced to its true nothing; but to the Divine Nature which, as he thought, then superseded within him the annihilated personality."

Eckhart was irreverent; for with Khafifi, the vapours would remain as vapours on the Moon. The descendents of Adam were in ghayb from themselves while in the spine of Adam; and in this condition they were in huzur with God. The ayan of the world which are the extremest realities of the world were similarly situated. Mulla Jami has expressed this idea thus:—

* Vaughan's *Hours with the Mystics* II 282.

*Hubbaza rozi ki pish az roz wa shab
 Farig az anduh wa azad az taab
 Muttafiq bu dim ba Shahi-i-Wujud
 Hukm-i-ghyriat bakulli mahu bud
 Bud ayani-jahan bi chand wa chun
 Zi imtiyazi ilmi wa ghari masun
 Na gahan dar jumbish amad parhi-jud
 Jumla ra az khud bi khud zahir nanud*

Excellent the time before day and night
 Devoid of trouble and free from fatigue,
 United were we with the King of Existence.
 The rule of separation was wholly melt,
 The ayan of the world were without number and
 similarity

From distinction of knowledge and hiddenness protected.

Suddenly the ocean of existence broke into waves
 And manifested all in Himself and out of Himself.

The ayan were thus in *ghayb* (absent) to themselves, but were in *huzur* (presence) in the knowledge of God. Husain ibni Mansur, Abu Bakr Shibli etc. gave preference to *Ghayb* over *Huzur*; and so in their moments of ecstasy, they gave out such expressions as "I am the Truth", "*(Anal Haq)*." "There is none under this cloak except God" (*Laysa jubbat siwallah*) Others and their is the vast majority—gave preference to *huzur* over *Ghayb*, like Harith Muhasibi, Junayid, Suhayl and Muhammad bin Khafif. These latter are those who take care of this world as well as of the next.

Siyariyyah—Founded by Abi Abbas of Siyar (a village in Merv). They identified attributes with the Dhat of God, and differentiated His actions from Him. This is known as the doctrine of Jama and Tafriqa—assimilation and differentiation. In the matter of differentiation (Tafriqa), the Mutazilities differed from them, as they held that God sees by His own Dhat, knows by His own Dhat, hears by His own Dhat &c.

There are some sects, which are known as Sufis ; but which are removed from their inner court like the *Mujassamiyyah* (the Corporealists), the *Hululis* (Incarnationists), the *Tanasukkhis* (Transmigrationists) &c. The first of these sects traces its origin to Abi Halman of Damascus ; and the second, to Munsur Abul Ghayz Hallaj (who lived in Iraq and was a contemporary of Junayid). The latter is to be distinguished from Mansur-i-Farsi of Baghdad, who was considered to be a Mulhid (atheist). The first Munsur gave out *Anal Haq* (I am the Truth). He was not, however, a Hululi (Incarnationists) like the Phrygian mountaineer Montanus (the founder of the sect of Montanists) who gave out that he was a subject of Divine possession, and taught among the Protestant peasants of Cevennes. Hallaj simply meant that he was a manifestation of the Truth. For this every reason, he was supported by Junayid. Although the fatwa of the former's execution was also signed by him, out of regard for the exoteric Shairat, Junayid said "Munsur and I are one and the same thing, only that madness has saved me, and reason ruined him. (*Ana wal Hullaju shayun wahidun fa khallasani jununi wa ahlakahu aqluhu*).

Shaykh Abu Said Abul Khayr (ob. 440 A. H.= 1040 A. D.), the *Murshid* of the famous Wali of Baghdad Shaykh Abdul Qadir Jilani (Pir Dastagir), considered him to be "a man of the secret." The doctrine of Tanasukh (Transmigration) was that the soul transmigrated into another body,—re-incarnation (Naskh) ; or into the bodies of animals (Maskh) ; or into vegetables (Faskh), or into minerals (Raskh). Ahmad ibni-Sabit, and his disciples Ahmad ibni Yabus, Abu Muslim of Khorassan, Shaykh ul Ishraq, Umar-i-Khayyam were the exponents of the doctrine of re-incarnation, basing their arguments on Suratul-Baqara. 61-92, Suratul Maidah 55 &c. Drurses, who were the followers of Darazi were also believers in it. They even went to the length of saying that Christ had reappeared in the person of Salmani-Farsi ; and that Hamza had reappeared in the person of a son of Ali. Umar

Khyyam even believed in Maskh. The following interesting story is reproduced in Mr. E. G. Browne's Literary History of Persia Vol. 1 p. 254.

"It is related that there was in Nishapur, an old College, for the repairing of which donkeys were bringing bricks. One day, while the sage (Hakim, i.e., Umar) was walking with a group of students, one of the donkeys would, on no account enter (the College). When Umar saw this, he smiled, went up to the donkey and extemporised the following quatrain.

Ay rafta, wu baz amada bal hum gashta
Namat zi miyan-i.namha gum gashta
Nakhun hama jam amada, wa sum gashta
Rish az pasi kun, amada wa dum gashta

"O lost and now returned 'yet more stray'
 Thy name from men's remembrance passed away,
 Thy nails have now combined to form thy hoofs,
 Thy tail's a beard turned round the other way.

The donkey then entered ; and they asked Umar the reason of this. He replied the spirit which has now attached to the body of this ass [formerly] inhabited the body of a lecturer in the college; therefore it will not come in, until now when preceiving that its colleagues had recognized it, it was obliged to step inside."

Was this a hoax or a *reductio ad absurdum* of the theory on the part of Khayyam ?

The doctrine of transmigration was not however accepted by the Sufi mystics, who held that "it was an abomination to all Muslims", as Dr. R. A. Nicholson has put it. The doctrine of *Baruz*, in which the *ruh* of a departed saint could foster and cherish and guide the *ruh* of a living man was in favour with them. The *ruh* is neither within nor without the body; only its vision is on the body, the *ruh* of a departed "friend of God" could guide the *ruh* of a living man on whom it has fixed its vision.

* *Studies in Islamic studies*, P. 225.

The Sufis have a doctrine of their own which conflicts with the doctrine of transmigration *viz.*, *Tajaddud-i-Amthal* (Revival of Similitudes). They hold that *tajalli* (illumination, epiphany) has no repetition, thus contradicting the statement that history repeats itself. God's power is infinite, and He is exhaling out of the deeps of His Existence ever new forms, and ever new lives; there is no scope for the repetition of the same *tajalli*. This doctrine may be traced to the Grecian philosophers, Leucippus and Democritus who maintained that Non-being exists as well as Being. **"The Being is that which fills space—the Full; Non-being is the Void."* *"All atoms from eternity move downward in the infinite space."* There is ever a change in the atoms of the Cosmos there is no reappearance of the same atom in the same place. *Balhum fi labsin min khalqin jadid* (*Suraul Qaf*—15). God manifests Himself in ever changing garbs. *Wataral jibala jamidathun wu hiya tamarru marras sahab*. "You see the mountain as solid, although it runs like a cloud." This points to the modes of manifestation and not to metempsychosis.

Some, others of the Bi-shara orders are Madaryyah of Zinda Shah Madar of Syria (whose shrine is at Makanpur in Oudh), Rafaiyyah, Qalandaryyah &c.

* Zeller's *Outline of Greek Philosophy*, P. 78.

TASAWWUF AND THEOSOPHY

It would seem as if Sufi-ism (Hybrid form of the word Tasawwuf) and Theosophy have had a common origin. The word Theosophy (*Theos, sophia*, Divine Wisdom) was originally used by the Grecian school of Porphyry. Amongst the earlier Germans, it meant mysticism as applied to natural sciences; and later on, in the mediæval ages, when scholasticism prevailed, it came to mean mysticism as applied to philosophy. The present day theosophy is an exposition of the phenomena of the world on esoteric basis; it India in is applied to an exposition of the mysticism of the Hindu sacred books; and acting out the truths underlying that mysticism. The word Tasawwuf or Sufi-ism is variously derived (*vide* chapter on "Tasawwuf in the Making"). It was originally applied to Ahli-safa (men of the bench) a set of the holy men (Safa) of Mecca, who had given up the world and lived on the love of God and His Prophet (P. O. H.); in fact who having had a glimpse of the Divine truths, had become oblivious to the cravings of their creature-comforts.

At any rate, the two systems seem to take their source at the same fountain-head *viz.*, the esoteric realization of religious truths, as Maulana Rumi has, unceremoniously, put it:—

Ma zi Quran maghs ra bar darteem
Ustakhan pishi saghan andakhteem

We have taken the marrow from the Quran
 And cast the bones before the dogs.

Like two rivers from the same source, they converge and diverge at different points before they reach their final goal. The two having their origin at the same fountain, start with the same object—the realisation of an idea of God; but as they pursue their courses, they seem to fertilise different fields of thought. This chapter will set forth the points of divergence.

THE GOD IDEA

It is sometimes believed that Tasawwuf or Sufi-ism inculcates Pantheism, that the world is the manifestation of God, and that there is no place for abd (creature) in it. If there is no abd, then the whole superstructure of Islam must come down; for the Prophet always preached and taught that "Muhammad was His abd and His Messenger."

Several Sufi thinkers have no doubt given out in their moments of ecstasy: "I am the Truth," like Munsur-i-Hallaj; "O Praised, how great is my Glory!" like Bayazid. That which cannot be traced to the Prophet, before whom these thinkers licked the dust, cannot be taken as the genuine teaching of Islam. Besides there might be a special sense in these sayings other than that implied in Pantheism. Pantheism deals a direct blow to the extra-cosmic conception of God; but Sufism is such that while it accepts the extra-cosmic conception, it also believes in His immanence. There are such verses in the *Quran*: * "Really God surrounds you"; † "God is with you wherever you are"; ‡ "God is in the East and the West, so wherever thou turnest thy face, there is the face of God"; these show the extra-cosmic conception. And again there are such verses as: § "He is nearer to you than your jugular-vein"; || "He is in your individuality, but you do not see"; these show His immanence.

In Islam, the abd is always kept in the forefront; and the Founder of Islam never proclaimed Himself as the Truth, or as an Incarnation of God; the motto of His religion was: "There is no God but God; Muhammad is His abd and messenger." On account of these conflicting conceptions, the idea of God is to be searched

* Surat-un-Nisa V—116.

† Surat-ul-Hadid V—11

‡ Surat-ul-Baqara 128.

§ Sura CCVI—16 and 20.

|| Surat.ud-Dhariyat 19.

for in a deeper depth. To quote the following expressive lines of Mulla Jami to begin with:—

*Hubbaza rozi ki pish az roz wa shub,
Farigh az anduh wa azad az taab,
Muttafiq budim ba Shah-i-Wujud.
Hukm-i-ghyriat ba kulli mahu bud
Bud ayan-i-jihan bay chund wa chun,
Zi imtiyaz it ilmi wa ghayri masun.
Na ghahan dar jhumbish amad bahri jud
Jumla ra az khud ba khud zahir namud.*

Excellent the day before day and night,
Devoid of trouble and free from fatigue;
United were we with the King of Existence.
The rule of separation was wholly null.
The ayan (or realities) of the world were without
number and similarity,
From distinction of knowledge and hiddenness protected.

Suddenly the ocean of existence broke into waves.
And manifested all in Himself and out of Himself.

Thus the realities of abd remain for ever in the knowledge of the Supreme, who is everlasting. The manifestations are ever changing, the ayan remain the same.

The Dhat of God is ever the same; then come His four primary attributes: Knowledge, Light, Existence and Manifestation; to these are added three more: Speech, Hearing and Sight. These are what are called the seven primary attributes (the Um-mahatus Sifat, the mothers of attributes); and then are evolved the other innumerable attributes. The attributes subsist on the Dhat, the one ever the same; and the other at no two moments the same. The Mutazilites and the Shiahs do not believe in the attributes as subsisting on the Dhat. Their God is without His separate attributes. From the attributes come the names (asma). If speech is an attribute, speaker is a name (ism); for there can be no manifestation of an attribute (Sifat) without the

manifestation of action (fa-il) first; and there are four primary names (Ummahatul-Asma, the mothers of names): "The first and the last—the apparent and the real"*; and out of these are evolved the other innumerable asma. The world is said to be a manifestation of asma of the Supreme; but an ism (name) cannot be manifest without a rasm (its counterpart). And this rasm is the reality of abd, which is its form in the knowledge of God. When He looked at Himself as Rahim (merciful), there was simultaneously in His knowledge the reality of murhum (one on whom mercy is bestowed.) There was no duration of time between the two. When a seal is set, the words on the seal may be read one after the other; but in the setting of the words on the wax, there is no lapse of time. When He saw His own names as rab, He saw the realities of the forms as murbub. At this, the very first stage, the realities of abd became separate. Before that, there was no ism and there was no rasm; "they were not separate from Truth or from each other"; but when these were there, they were separate in His knowledge. Thus began separation; the attributes of Dhat (of God) are positive the attributes, and the attributes of the dhat (form) of abd are negative attributes. Whatever one possesses, the other does not. The one possesses His attribute of existence, the other is devoid of existence. Then the forms take their shape by, as it were, borrowing the attributes of the rab. He manifests in them His own attributes. Now it must be remembered that no attribute exists without Dhat; the attribute is only a manifestation of the Dhat. So the manifestations of the attributes in the abd are the manifestation of the attributes (behind which is the Dhat) of the rab. Where therefore the world is a manifestation of the names of God, (Dhat *plus* sifat), the unchangeable form *ayn* is still there in His knowledge. The abd is there forever. And hence the Prophet, the first abd, always gave himself out as His "Abd and Rasul". There is, however, the stage of fana; the

* *Surat-ur-Rahman*, 26

manifested abd annihilates himself in his thought, his own attributes and then his own Dhat; and begins to ascend and ascend the ladder till he reaches the very form in the knowledge of God and annihilates his own form also in his own thought. From his own side, he annihilates his own form (his ayn); but from the side of the Supreme, the forms remain. When he annihilated his own ayn from his side, his form from the side of the Supreme remains as it was; and thus the abd sometimes gives himself out: "I am the Truth".

Maulana Rumi says:

*Chun pari ghalib shawad bar admin,
Gum shawad az mard wasfi murdumi
Her chi guyad aan pari gufta buad
Zin saray nay zan saray gufta buad.
Ruay ou rafta pari khud wu shuda
Turk bay ilham tazi gu shuda.
Gum ba khud ayad na danad ek lughat.
Chun pari ra hast aen dhat wa sifat,
Pus khudawand pari wa admi
Az pari khi bashad dash akhar kami
Chun pari ra ain dam wa qanoon buad
Kirdagar-i-aan pari khud chun buad.*

When a fairy overpowers a man,
Vanishes from that man the attribute of manhood.
Then what that man says becomes the saying of
the fairy.

Neither from this side nor from that is said.
His nature gone, he becomes the fairy itself,
The Turk without inspiration talks Persian.
When he recovers, he does not know one word of
that language.

When the fairy has thus its dhat and its attribute.
Well the Lord of the fairy and man,
Why will He have any the less?
When the fairy has this faculty,
How will the Creator of that fairy Himself be?

The question has often been asked whether the God of the *Qurān* is a personal God. He is not a personal

God in a material or anthropomorphic sense, that He is a big man sitting on His Arsh, surrounded by His angels, and regulating the affairs of the world ; for He then becomes an idol. But He is a personal God in the sense that He has attributes. But these attributes are not like our attributes. We speak with our tongue, hear with our ears and see with our eyes.

In our case :—

*Na budi chun ki fi at afaridund
Tura az bahr-i-kari afaridund*

You existed not when your actions were originated.
You were appointed to fulfil a certain purpose.
(1542, *Gulshan-i-Raz*).

The faculties manifested themselves through organs; but the faculties are not, or are not like, the organs themselves.

INCARNATION

The manifestation of God in flesh and blood for the salvation of humanity. The Eastern Dispensation—whose apex Islam claims to be—was free from a working hypothesis of incarnation. The idea that the paschal lamb referred to the crucifixion of Christ was not accepted as a working hypothesis till the advent of St. Paul. Moses had his talk with God on Mount Sinai; Christ underwent transfiguration on the mount; and Muhammad had his *mairaj*, or elevation, or, as it is called, the night journey. Muhammad (P.O.H.) ascended from heaven to heaven, and saw the previous Prophets, till he was admitted into the audience hall of God. He is reported to have beheld God in the shape of a 'young beardless youth'. Thus the purdah still hung; the limitation still existed.

The ayn of Muhammad (P.O.H.) was the last point reached by him. Some men like Muhiyuddin-ibn-i-Arabi, however, consider that the Haqi-qati-Muhammadi was the name of a rank. Viceroy is the name of a rank, irres-

pective of the individual who happens to hold that rank. So is the stage called Haqiqati-Muhammadi. That stage was fully manifested in Muhammad. It had manifested itself in different and lesser degrees in preceding prophets, like Adam, Moses, David, Jesus. In that particular ism each individual had annihilated his ayn, and God alone was manifest, for the time being. This fana or annihilation results in everlastingness or baqa. The myrtars in jihad are said to have attained everlasting life. When the soldiers in Badr had slain their enemies, it was said: * "They have not slain them, but it is God who slew them". When Muhammad (P. O. H.) shot his arrows in the same battle: "Thou hast not shot (arrows), but it was God that had shot". The individuals had annihilated themselves, and had reached their ayn in the ecstatic condition in which they were, when they fought *fisa-bilillah* (in the way of God). The actions done by them were not their actions, they were not held responsible.

REINCARNATION

If there is no incaranation there is no transmigration or reincarnation either ; *i.e.*, the individual souls taking different shapes, till they have exhausted their karma. Reincarnation appears to be a sound enough doctrine to explain the unevenness and aberrations and apparent injustices in the lot of people on this earth. Why is one man doomed to perpetual suffering and another destined to everlasting sunshine and happiness ? But it does not strike at the very root. It takes for granted that all souls must have started with the same capacity, and that they increased that capacities by re-incarnating from time to time, till they obtained the full benefit of their earthly experience. They start as germs and by constant migrations attain their perfection ; but their different conditions have been brought about by inequalities in their wordly careers ; so that their different conditions are the outcome of their different

* Surat-ul Anfal 18,

careers; and hence the question of justice remains as much unsolved as before. They had no power over the inequalities of the mundane sphere; and therefore why the suffering kept in store for them? They begin their careers in the same conditions. A savage lives and dies, and the experience gained on the savage plane helps him to be born as a semi-savage, and additional experience in that life helps him to the ladder of the civilised man. It is, as if, he is destined to suffer to gain more knowledge till losing his interest in the fruition of his endeavors, he obtains Nirvāna. Here will—an attribute of God given as a loan to this abd—clashes with necessity.

He is led to be born in a particular family or tribe according to his development; and that development could not accord with his environment, or he has to wait endlessly; he is thus helpless and shorn of freedom. Cannot this reincarnation be believed to be merely

“The progress of the soul from one stage of existence to another, symbolised and vulgarly believed to be rebirths in animal bodies”? *

“The metempsychosis must only be regarded as a supplemeatary doctrine, disfigured by theological sophistry with the object of getting a firmer hold upon believers through a popular superstition. Esoterically it is explained in the mystery of the Kounboun, and relates to the purely spiritual peregrinations of the human soul”? †

Cannot therefore the different peregrinations merely be in the region of the lokas? After its disappearance from the world, the soul appears in the different lokas, and gradually passes on to svarga, where he has the beatific vision. These lokas are the seven heavens of the Muhammadans; and the wheel of karma merely refers to its peregrination in the lokas.

* *The Isis Unveiled*, i. p. XXXVI.

† *Ibid* p. 289.

* "As the dweller in the body experienceth in the body, childhood, youth and old age, so passeth he on to another body; the steadfast one grieveth not thereat."

Thus says Shri Krishna. This obviously refers to the future condition. Just as there are several stages in the development of the body in this world, so there are several stages in its development in the next. The man who has eaten something disagreeable has not to take out his stomach to purify himself and get better. He sends down a bitter pill on the top, and thus cures his internal disorder. "As you sow, so you reap" forms the formula of all religions. A Muhammadan tradition has it, that "this world is the harvest-field of the next". After he has reaped the fruits of his actions, he passes on to the next higher stage. The hell is not a place of punishment but of correction. If the inequalities of life cannot be explained away by a doctrine of reincarnation—how else can they be, and still establish the justice of God?

Before the creation of the world, it is said God brought together all the souls that were to find manifestation, and enquired: "Am I not your Lord (Rab)?" The chorus went forth: "Yes, Thou art our Lord God." This is what is called the *Roz-i-misaq* (the day of promise). Esoterically speaking, when the *ism* found itself—it found itself with its corresponding *rasm*, as given in the simile of the seal (*supra*); the *ism* was the *rab* (the ruler) and the *rasm* was its *murbub* (the ruled). In a higher plane the plane of the three *Logoi*, (or as they are called *ahdiyat*, *wahdat*, and *wahidiyat* by the Sufis), the *ism* and *rasm* are the same; in the lower plane, the one is the counterpart of the other. Each *ism* was the *ayn* of each *rasm*, which was a centre in Divine Consciousness; and that centre had to find its manifestation by externalisation. Each *ayn-i-thabitha* had to become an *ayn-i-zahira*. When the *ism* Providence found its local habitation, so to speak, in the Divine consciousness, its *rasm* (*i.e.* one who would be provided with) was there

* *Gita*, II—13.

in Divine Knowledge, and of its own free-will and accord (in other words, of its own tendency) prayed to its rab for its manifestation. There was no compulsion. It was perfect willingness to please its Lord. When the differentiation between rab and murbub occurred, the murbub, as the servitor of its rab, deliberately chose its rôle to please its rub. If the leper (the muq̣hur, *i. e.*, one on whom wrath falls), chose its own rôle on that day to please its rab, the qahir (*i. e.*, the wrathful), he is not to blame his rab for being His muq̣hur in manifestation, though he might blame Him in his manifestation, forgetting his previous history. The Prophet Job suffered without complaint, because he had reached his ayn in his suffering. The distress, the agony, are, past and gone, when once the true origin is realised. The merest beggar on the roadside with festering sores becomes as contented and happy as the veriest Cæsar in his palace. He submits to the will of his rab, submission being the key-note of Muslim theology, which of course, is the exoteric form of Muslim philosophy.

Further the hope lies in the changing manifestation: "Verily after sorrow, there cometh joy" says the *Quran*. The leper has had this suffering in this world; and he enters upon the next, better equipped to travel higher up. This is why people who die from lingering painful diseases are called myrtars.

The following verses from the *Quran* are quoted to give a denial to transmigration.

* When death comes to any one of them, he says: "O Preserver, send me back that I may do good works in the world that I am leaving—the answer will be 'never'.

There will de barzakh in their front, till they are raised again."

† "When the trumpet will be blown, then there will be no relationship between them. Nobody will

* Surat-ul-Mumin, 110.

† Surat-ul-Maidah, 112 and 114.

care for another ; whosoever has his scale heavier will have good reward, and those whose scales are light are those who have ruined themselves, and they will be ever in Jehannum (gehanna)".

Curiously enough, there have been people, though very few and far between, who think that reincarnation can be traced in the *Quran*.

(*) "What are we tired and fatigued after first creation? But they (the unbelievers) are in doubt and error as regards new creation?"

(†) "Tell, O Muhammad, all praise to God, but many of them do not understand it. The life in this world is play. The home of the future is real living. They do not understand it."

(‡) "We created man in trouble."

(§) "We swear by the declining day (afternoon), man is in similar decline."

(||) "Say, O Muhammad, He who created them first, will revive them. He knows about all creation."

Muhammad's dispensation, (P. O. H.) like the dispensations which had preceded it, included the doctrine of the resurrection of bodies on the day of judgment. References appear to be made to this throughout the above verses.

Authority is again quoted from the Mathnawi of Jallaluddin Rumi.

We have grown like grass often,
Seven hundred and seventy bodies have we taken.
From the inorganic, we developed into the vegetable;
Dying from the vegetable we rose to animal;

* Surat-ul-Khaf 50.

† Surat-ul-Ankabut 29.

‡ Surat-ul-Bald 30.

§ Surat-ul-Asr 20.

|| Surat-ul-Yasin 23.

And leaving the animal we became man.
 Then, what fear that death will lower us?
 The next transition will make us an angel.
 Then shall we rise from angels and merge in
 Infinity.

Have we not been told
 All of us will return.

The first part refers to material evolution, on this side the grave; the second part to evolution beyond the grave, through the different spiritual planes.

The third point at which Tasawwuf parts company with Theosophy is

SYMBOLISM.

The Mussulmān mosque is a vacant space—nothing to touch or see—a symbol of the house of the Supreme. A Mussulman fixes his eyes on the point of space in front of him, at which he performs his *sijdah* (prostration); and thus concentrates his attention at that point, according to Baidhawi who was a Shafi. When he prays, he is ordered to assume an attitude as if he 'sees God'; and if he cannot do this, to imagine that God sees him. There is no symbol required to attract and concentrate his attention.

It may be remembered that the Arabs had worshipped gods and goddesses in the temple of Mecca. There were 360 of them. They were the embodiments of the different *asma* (names) of God. Muhammad (P. O. H.) emptied the temple of those graven images. Though the *asma* of God are recognised, the Dhat or individuality of God is not to be ignored and hidden behind the *asma*. The extinction of the deities as intermediaries in the temple was the extinction of the embodiment of names in worship. The worshipper always stood face to face with the Supreme. Each *ismi-kiyani* is directly under the influence of its own *ismi-ilahi* and indirectly of the other *asma* (*vide* diagram on page 43). *Wa ma min dabbatin fil ardi illa hua akhizun bi nasiyatiha, hazi rabbi ala siratin mustaqim* (Every creeping creature

on the earth has its forelock in the hand of its *rab*, and that *rab* is in the right path), *vide* page 46 *ante*. Each *ismi kiyani* is guided by its *rab*, in other words, each *marbub* seeks the help of and worships its *rab* whose form it is:—**Iyyaka nabudu wa iyyaka nastayin* (Thee do we worship, and of Thee we seek help). This is the prayer of each *marbub* to its *rab*; and this is the line of *barzakh* between the two sets of names, according to *Mirat-ul-Arifin*—a treatise written at the dictation of Imam Husayn. Man is a conglomeration of all the conceivable *asmai-kiyan*; and he is to seek the help of, and worship the Being, whose form or †“own image” he is, (*vide* pp. 56 and 61 *ante*), and who is the possessor of all the conceivable *asmai-ilahi*, *i.e.*, who is the *Rab-ul-Arbab*—God; and he is to worship none else. This is *his* prayer of *Iyyaka nabudu*. Man is not to confine himself to the worship of one particular *ism*. This particularization of one name, to the exclusion of other names, (for the name Allah is *ismi-jami*—it comprises all names) militates against and mars the perfection, which should be the characteristic of a perfect being like man—the vicegerent of God on earth, and is a source of his degradation; and is a *shirk* and therefore a sin.

In the case of *awliya*, it is different; they realize the named, through the name—look through Nature up to Nature’s God,—drop materiality altogether in their outlook of life, according to the advice of Rumi.

Dar guzar kun jumla tan ra dar nazar

Dar narzar rau dar nazar rau, dar nazar

Drop the material body out of sight,

Go into sight, go into sight and go into sight.

No doubt, there are intermediaries working in this mundane sphere; *e.g.*, if there were not the forces called gravitation and cohesion, the existence of the world would have been impossible. These could be symbolised and embodied in figures. Man lives and works under the

* *Surat-ul-Fatiba*—3.

† *Genesis* 1—27.

natural forces, and he does not thank them; he thanks only the Supreme Power who keeps them going. There are archangels and angels for the administration of the world; but no Muhammadan worships any one of them. They have their own functions and duties, as we have our functions and duties. Besides the angels, there are functionaries on the material plane, through whom and by whom the affairs of the world are regulated. (For an account of these *vide* page 129 *ante*.)

Their administration is said to be carried on, on the same lines as the administration of worldly Kings and Governors. With all that, there is no worship for them from any body. The Muhammadan has not got his household deity. A hadith runs as follows:—

When the latchet of your shoe is lost, ask it of God.

Mediation in this world cannot, altogether, be done away with; but the thought should always be directed to the moving spring of all actions, as the poet Sadi says:

Dar ain noui az shirk poushida ast
Ki Zidam bi azurd wa Amrum bi kast

There is a sort of shirk hidden in this:

That Zayd has injured me, and Amr has ruined me.

This is *shirk fil-af-al*. *Shirk* also consists in giving the attributes of God to other-than-God. (*Masiwalla*), which is *shirk fis Sifat*.

An attack is, however, levelled at the Muhammadan that there is a stone in his temple of Mecca. It must be remembered that this not a graven stone. It is there as a historical monument, and to commemorate a historical event. It is said to have been placed there by the Patriarch Abraham; and revolutions that are made around it commemorate the form of prayer that was practised by Abraham and his followers. Since Muhammad was a descendant of the great unitarian Patriarch, he wished to keep green the holy practices of his forefather. Besides he wanted to congregate his followers in one and the same place at least once a year, for social

and religious intercourse. The stone of Kaaba is after all a stone, regarding which Umar said :

“ I know that it is ■ mere stone, but I kiss it, as it was kissed by the Prophet.” (P.O.H.)

(For an esoteric explanation *vide* page 106 *ante*.)

There is no doubt that the human mind takes all means to be ends themselves ; and hence the religion and philosophy of Islam have eschewed the worship of means altogether.

APPENDIX I

SUFİ ORDERS IN THE DECCAN *

The Fakir is not such a simple individual as he appears to be at first sight. At first blush, it would appear that one has to take a bowl of clay or wooden tray to play the role of a fakir; but the history of the individual would reveal that he is the product of a well-organized machinery, a member of a society, a Monastic society with regular rules and regulations, the breach of which involves his being "drummed out"—a way of ostracism that appears to be popular amongst them as in the army. According to some jurists, every Mussalman, man or woman is bound to follow the lead of a spiritual director—a *Pir* answering to a *guru* amongst the Hindus. There is no direct authority in the Quran enjoining the following of a *Pir*. In fact, the democratic spirit of Islam would appear to be against all confessionals and guru-worship; but texts are quoted as supporting the ceremonials connected with the *byat* such as** "Obey God and obey His Prophet, and such as those placed in authority over you." (*Atiullaha wa atiur Rasula wa ulil-amri minkum.*)

(†). "Oh believers, fear God and seek a means to approach Him." (*Ya ayyuhal-ladhina amanut-taqulaha wabtaghu ilayhil-wasilata.*)

(†). "Whoever did *byat* to you (Oh! Prophet) has verily done *byat* to God, for verily God's hand is on their hand." (*Innal ladhina yubayiunaka innama yubayiunallaha. Yadullahi fawqa aydihim.*)

* Reprinted from the Author's book "The Philosophy of Islam".

** Chap. 5—Surat un Nisa—51.

† Chap 5—Suratul Maidah—37.

† Chap 26—Suratul Fatah—13.

(*). “Oh believers who have brought faith in God, bring faith in God (once again) and in His Prophet and the Book He sent down to His Prophet.” (*Ya ayuhal ladhina amanu, aminu billahi wa rasulihi, wal kitabil-ladhi nuzzila ala rasubhi.*)

The ceremony of *byat* (i.e.) placing the palm of one's hand on that of another person appears merely to have been the sign of sealing an agreement. The Prophet took under a tree the allegiance of some of the people of Madina, who had invited him to their city; and performed this ceremony.

(†). He had the ceremony of *byat* performed for the following purposes:—When people adopted Islam, they had to perform *byat* to the commander of an army. When *jihad* or the holy war of Islam was undertaken, the people performed *byat*, to the effect that they would risk their lives. When a Khaliph was elected, they performed *byat* or took the oath of allegiance. Lastly, when a man repented of his sins, and had made up his mind to lead a life of righteousness and piety, according to the Shariat of the Prophet, he had to perform *byat* or take an oath before a holy man who is walking according to the Shariat, that he would not go back on his promise. No *byat* was ever performed with the object of learning occult knowledge or seeking intercession.

However, the *byat* in vogue in Islam is based on the *byat* mentioned last.

The spirit of Islam seems to be for man to have direct communion with God, so much so that all the intermediaries whose existence is acknowledged are lost sight of, in the communion of man with God. There is no angel worship in Islam, otherwise Islam, like Hinduism, would have its 33 crores of gods (or *devas* or the intermediary beings who manage the affairs of the world). Such being the case it would seem incredible that Islam should enjoin saint-worship. The *Ghari muqallidin*

* Chap 5—Suratun Nisa—13.

†Tasanif-i-Ahmadiyyah pp. 84, 85 86

do not believe in the byat, if it means more than the making of a promise to a saintly person, to keep away from the ways of sin. However, most Mahomedans perform this ceremony and attach themselves to some one Pir or other.

The ways in which a man performs the byat are different. The murid* performs two *rakat* namaz. If he is illiterate, the Pir leads in the namaz, and the candidate simply follows him. Then he sits before his Pir four-square, and they join hands. If a woman is to become a murid, she takes hold of one end of a turban-cloth, while the Pir takes the other end; or a basin of water is put in front of them and they dip their hands at the same time and say the same prayers. The Pir says "I take you as brother or sister in religion and ask you to accept the allegiance of all the Pirs up to the Prophet." Then he reads the Fatiha and concludes the ceremony. Then again there is a stage at which a man renounces the world and joins some order of Dervishes or faqirs.

Asceticism is foreign to the teaching of Isalm which openly proclaims "that there is no asceticism in Islam." Still several orders of faqirs have arisen. There are people who have honestly given up the world; and there are people who have made a show of doing it, with the object of gaining more of it.

*Ay basa Iblis Adam ruya ast,
Pus bihar dusti na bayad dad dust* (Mathnawi)

Oh, there are many an Iblis in the form of man
Do not strike the palm (of hand) on that of everybody.

When a person wishes to become a faqir, he must become a murid (seeker after God) first, and then present himself before the chief of some Order, called *sirguru*. He has first to prove that he is circumcised. The Pir takes a pair of scissors and cuts off three hairs from his forehead. This is cutting off the three vices of ignorance,

* Murid is one who has attraction towards God; and Murad is one whom God attracts towards Himself.

pride and selfishness. The latter then gets himself completely shaved and has a bath. The Pir then gives him a strap of leather— $2\frac{1}{2}$ hands long, also a *lungutee* ($3\frac{1}{2}$ hands by $1\frac{1}{2}$ hands), and a *lungi* (lower garment) and a long cloth like a shroud and a cap for the head. If all these latter are not within his means, he merely gives him a *lungutee*. The ceremony is then performed before the assembled faqirs. The murid is then clad in these garments, while the necessary texts are chanted aloud. A cup of *sharbut* already partaken of by the Pir is then given to the murid to drink. A dinner is to be given to the assembly by the candidate or the Pir; if this is not possible, they are satisfied with a mere cup of *sharbut* each. After this, the candidate becomes a regular faqir. The Pir then teaches him the names of the four Pirs and fourteen *Khanwadas*, and how the different ceremonies connected with the initiation arose and on what authority they are based. The shaving of the eye-brows originated with Jamaluddin Sawochi and is based on the text * “Am I not your Creator, they all said ‘Thou art our Creator.’” (*Alastu birabbikum. Qalu bala*). The binding of the strap originated with either Belool or Meran Kheel or Hazrat Ali. The *lungutee* arose with Abdullah, the standard-bearer, and is based on the text † *Al ladhina amanu wa amilus salihati sanadkhiluhum jannatin tajri min tahtihal anharu*). “They shall enter into it (the Heaven) for ever. &c.”

The *lung* arose with Khwaja Uwais-i-Qarni and is based on the text ‡ “You will never reach virtue, unless you spend all of what you love.” (*Lan tanalul-birra hatta tunfigu min ma tihubbun*). The ceremony of bathing arose with Khwaja Hasan Basri, and is based on the text.§ “Thou art to die and they are to die. And verily on the day of judgment, you will not quarrel before your Lord.” (*Innaka mayyatun wa innahum lamayyi-*

* Chap-9-Suratul-Araf 17.

† Chap-5-Suratun-Nisa-47.

‡ Chap-4-Surai-Ali-Imran 85.

§ Chap-24-Suratul-Zamar.

tun, wa innakum yawmal-qiyamati inda rabbikum la takhtasimun). The ceremony of wearing the cap and giving sharbat arose with the Prophet, and they are based on the text * "God is the light of the heavens and the earth," (*Allahu nurus samawati wal ardi*) and † "Then gave them their Creator the purest wine" (*Saqahum rabbuhum sharaban tahuran*) and so on. Every ceremony is traced to some saint and is supposed to be based on some text of the Quran.

The chief seat in this Presidency where the several bands of faqirs are organised is Penukondah, a Qusba town in the Anantapur District. Each year on the 1st day of Jama-di-ul-Akhar, the faqirs of all orders Banava, Rafai, Madari, Malang, and Shah Jalal congregate at this place and select their office-bearers to go on a two-year pilgrimage to the tombs of the saints in the Presidency. The Banava order was founded by Ghulam Ali Shah of Delhi, and is traced to the Saint Abdul Qadir Jilani. The Rafai order was founded by Saiyid Ahmad Kabir Rafai, (ob. 756 A. H.) and is traced to Khwaja Junayid of Baghdad. The Madari Order was founded by Shah Budruddin Qutub-ul-Madar. He seems to have come from Syria and to have travelled over a large part of North India and made thousands of converts to Islam, (ob. 840 A. H.) His shrine is in Makanpur in Oudh. His order is traced to Tyfur of Syria—said to have been a disciple of Jesus Christ. The Jalali Order was founded by Saiyid Jalal Bokhari (ob. 699 A. H.) They wear a sash and bear a horn of deer, and the seal of Nabuat on their shoulders. The selection of the chief of each of these orders was so long in the hands of the faqirs themselves. Now it appears that the *Sujjada* of Penukondah has this selection taken into his own hands. The latter is said to be descended from a brother of the local saint Baba Fakhruddin and has got nine villages attached to the tomb. Out of the proceeds of two of these, he has to

* Surat-un-Nur 35

† Chap 26-Suratud Dahr-21.

celebrate the annual festival. The *Sirguru* is the ruler of each Order, and has dominion over all faqirs of his Order in whatever part of the Presidency. The *Sirguru* of Banavas must be a bachelor, and must have some knowledge of Tasawwuf; but as often as not, he is a mere ignoramus. He has the power of drumming out or excommunicating a faqir from his Order, for breach of discipline.

Next in rank to *Sirguru* is the *Bhandari*. He is the Prime Minister of the Order, collects and spends money in behalf of the band. He is the money-bag man and distributes the money-share of each faqir to him. Then comes the *Upkari*. He looks after the cooking and meals; the *Kotwal* has to look after discipline and to accompany the *Sirguru* in his itinerations. The *Nakqib* has also to accompany and chant verses all along. Out of a collection of Rs. 100 (say), the *Sirguru* takes Rs. 5 and two shares; the *Bhandari* has no commission, but is entitled to $1\frac{1}{2}$ shares, the *Upkari*, *Kotwal*, and *Nakqib* each take $1\frac{3}{4}$ shares; and one share is allotted to each faqir in rank and file. These bands go on their two-year round in the Southern Presidency starting from Penukondah. The *Sirguru* holds four *chouks* or durbars, viz., at Penukondah, Matarwangel, Trichinopoly, and Nagore.

At Penukondah there is the tomb of Baba Fakhrudin. He is said to have been a king of Sistan, a province of Persia, and a disciple of Nathar Awliya (Mazharuddin), the saint of Trichinopoly. He is the saint of cotton-carders (Panjaris).

On the 11th Jamadi-ul-Akhar, the *sandal* ceremony is performed at Penukondah; on the 12th, the *urus*; and on the 13th the *asas* (staves) are taken round. From Penukondah, visiting small tombs *en route* and collecting their fixed *mamools*, the faqirs go to Matarwangel, 22 miles from Kolar. Here is the tomb of Hyder Safdar, another disciple of Nathar Awliya of Trichinopoly. Some of the Orders fall off from this place, the Banava

faqirs, however, proceed further. At times some of the faqirs of the remaining Orders select their own chiefs for the remaining journey. At Trichinopoly there are the tombs of Nathar Awliya and his two disciples Shumspurran and Shumsgoyan; Nathar Awliya is also said to have been a king who became a saint. From Trichinopoly they go to Nagore, where there is the tomb of Qadir Wali. The last stage of the journey is the tomb of Buddu Shahid, near Pallavaram. The faqirs have their *mamools* in each place, e.g., at Dindigul (at the tomb of Saidani Bi), the *mamool* is one dinner and Rs. 10. At the mosque of Tirumangalam, they get Rs. 5; at the Sivaganga mosque Rs. 30; at Tinnevely, 5 day's meals and Rs. 150 and so on. A curious ceremony in connection with the four *chouks* mentioned above is that they make the Malang *Sirguru* sit four-square, and tie raw thread round his toes, so that he is not to go even for the calls of nature for five days at Penukondah and Matarwangal; and three days at Trichinopoly and Nagore; and then the faqirs tread on fire in his presence. The practice of the visit from Penukondah to Trichinopoly appears to have arisen out of the custom of Baba Fakhruddin paying an annual visit to Nather Awliya his Pir, during his life-time.

The salam amongst these bands is not the ordinary Mussalman salam. Amongst Banavas, it is "Love of God." Answer "Love to all." Amongst Malang and Madaris, it is "Huqq Allah Muhammad Madar" Answer "Dum Peer Shah Madar." Amongst the Rafais "Love of God." Answer—"Love of Muhammad, the Prophet." When an order is on the move, the *Naqib* leads the band and calls out "Hush bar Dum," "Nazar-bar-Qadam" (i.e., wakefulness on breath and eye on foot).^{*} These two are the terms of the Naqsbundiyyah Order. "Wakefulness on the breath" is akin to the Hindu Pranamaya. Each breach that goes up is said to voice forth, "*Laillaha*" and the one that goes in "*Illalla*," "No God, except God," i.e., in breathing

^{*} *Vide* page 110.

out they negative all existences, and in breathing in, they acknowledge the only existence of God. "Eye on the foot," appears to be a fitting watchword in marching, and has for its objective the concentration of attention. Esoterically it is intended to put each man on his guard regarding the observance of the footsteps of the particular prophet, he may have chosen for his model.

APPENDIX II

GHAZZALI "ON THE SOUL" *

" *We equalised and breathed into it with our Breath.*"

The action that produces the highest degree of purification and moderation of temperament that is possible for the soul is called *equalisation*; the place of lodgment of the soul of Adam was moist clay, with which his skeleton was built; that of his descendants is the germ of life within the man. In the world, there are solid substances like mud and stone, or liquids like water. Fire does not kindle either of these or the compounds of these. Fire has no effect on mud, till it undergoes modification, and becomes by natural process a regular vegetable. Man eats and assimilates the vegetable; it becomes his blood and humours. By a process of extraction, the essence of that blood becomes the germ within man. Within the womb of the future mother, the constitution of this germ is still further tempered, so that it becomes suitable to be the habitat of the soul. This process is very like the ignition of the wick of a lamp, which when soaked sufficiently well in oil, becomes fit to hold a flame. In short, when the germ attains its highest perfection and equalisation of temperament, it becomes deserving of a soul that might take possession of it. Then what is lacking that the great Benefactor and Giver who gives to every one his due, should not give to the embryo the soul that it is fit to hold? By equalisation is thus meant the process that the germ undergoes, till it becomes fit to hold the soul.

The Breathing. This refers to the cause by which the wick (embryo) becomes lighted with the flame of the soul. When a blower blows on a burning piece of tinder, it bursts into flame. Breathing therefore is the

* A free rendering from "Haqiqat-i-Ruh-i-Insani".

cause of the flame. The cause that is thus fixed is an unsuitable expression in the case of God, and therefore the effect is here taken for the cause.

The *Quran* says: "God became wrath with them and thus took vengeance." Now anger is an emotion that affects the temperament of the angry person, so much so that he feels distressed at it. This is impossible in the case of God. Here therefore the effect of anger is meant; the person who is the subject on whom the anger is vented is annihilated. Thus the effect of anger is taken for the cause. Similarly the cause from which the effect (breathing) is brought about is taken for the breathing itself. There is no actual blowing in of breath.

The Wick and the Flame. This is the conjunction of two attributes. One attribute is that of real acting or creating, and the other the existence of a temperament fit to receive the soul. The name of the Actor is the Great Bestower; and He bestows things on those who really require them and are fit to receive them. He gives existence to that which has the fitness to receive existence. He has another attribute¹ called the Power. He is like the sun which lights up things which have the fitness to show themselves off, when there is nothing between them and the sun. The attribute to receive is thus the transparency of the thing itself. A mirror is tarnished. There may be faces in front of it, but they are not reflected in it. The furbisher begins to furbish the mirror and removes the tarnish. As the tarnish disappears, the faces opposite to it gradually appear in it; in fact, the faces are created in the mirror. Similarly, as the germ develops into an embryo and the embryo attains its equalisation of temperament and perfection, the soul too appears in it from the Creator of the soul. There is no change in the Creator, just as there was no change in the face that was reflected in the mirror, immediately the mirror became bright. To say that the soul was created then only, and did not exist before, is a mistake. The non-reflexion of a face in a mirror does

not point to its non-existence before the mirror became bright.

The Great Beneficence. When water falls on the hand from a vessel, the particles of water separate themselves from the vessel and fall on the hand. This is not an apt illustration of God's beneficence. It is however comparable to the sun, which lights the walls of a house. People incorrectly assume that the rays separate themselves from the sun, and attach themselves to things or spread themselves on the walls. The light of the sun is the cause of the appearance of a thing which is a fit receptacle for the sun's rays, though it might be less reflected on a wall. It is like the reflexion of a face in the mirror. The face does not detach itself from the person, and attach itself to the mirror. The face of a man becomes the cause of existence of the face in the mirror, which is fit to reflect it. There is no detachment on one hand, and attachment on the other. In things that have aptitude to assume existence, the cause of their existence is the *beneficence* of God.

What is the Soul? This is a question, the answer to which the Prophet was prohibited from giving in the case of unfit persons. To those that are fit to understand, there is no prohibition. The soul is not a substance that has been poured into the body, like water into a vessel. It is not an extension that exists in the heart and brain of man like blackness in a black thing or knowledge in the knower. It is, on the other hand, an essence that knows itself and its Creator, and enquires into causes and effects.

Knowledge is extension. If the soul were extension, then the existence of extension upon extension would become possible. This, however, is an impossibility in the view of philosophers. There is another proof that it is an essence and not an extension. An extension possesses only one attribute, being one dimension of a thing; but the soul has two opposite attributes; while it knows itself, it knows its Maker also. It is not a body.

A body is capable of being divided. If soul were capable of division or breaking up, there would be knowledge in one part of it, and ignorance in another. It would thus be cognizant and ignorant of the same thing at the same time. Knowledge and ignorance of one and the same thing at one and the same time is impossible.

Thus it is one; it has no parts, and it is a thing that cannot be divided. The word *part* is unsuitable, for part implies a whole, and no whole exists here. It may be a part in the sense that one is a part of ten; for when all parts are taken which exist in ten, then one will be one of the parts. Take the whole creation, or those things that constitute the existence of men; their soul will be one of them.

How it exists. It is neither within or without the body; it is neither separate from it nor connected with it. It has been proved that soul is neither corporeal nor spatial. When it is neither of these, then the question of its connexion or separateness is as much unconnected with it as the question of ignorance or knowledge with a mineral. A mineral is neither cognizant nor ignorant; for knowledge and ignorance, life is a condition; and when life itself is denied to a mineral, then whatever is dependent on life should also be denied.

The Soul's Direction. It is free from all the qualities of being contained in a space, connected with a body or particularised in a direction. These are the attributes or dimensions of a body; and when it is proved that soul is neither a body nor an extension of a body, then it is free from all those attributes.

The Forbidden Explanation. Common people cannot have the understanding of this. There are two sets of people—the common and the elect. The former cannot understand the attributes of God; how then can they understand the attributes of the soul? The Karathians and the Hanbalis who are over-shadowed by materiality have become Corporealists, have denied the attributes of God Himself, and cannot understand how

God can have no body. Those—advanced a stage further—have no doubt denied corporeality; but could not deny the attributes dependent on corporeality. They have fixed a direction. Then come the last—the Asharis and Mutazilities, who have advanced the furthest, and believe Him to be existence free from direction and dependence.

Why Mysteries are not for the Common People.

An impression has gained ground amongst them, that the attributes ascribed to the soul are impossible except in the case of God. One runs the risk of being labelled heterodox, if he ascribes these attributes to the soul. They would think that the attributes peculiar to God are assumed not only for the soul, but for the personal self.

How the attributes are common to God, and others than God. They think it impossible that two things in space can occupy one and the same place at one and the same time. Similarly they think it impossible that two things can do so in non-space. In the first case (of two things in space), they think that their distinction would disappear, and they would coalesce into one. In the second case, they think that if one of the two things in non-space requires no space, their distinction would disappear. Two dimensions cannot occupy the same space. The objection is seemingly valid. It is a palpable mistake to suppose that distinction between two objects is made known on account of space. The distinction may be from three sources: from *space*—two things in two places are distinguishable; from *time*—two extensions in one essence in two different times are distinguishable; and the third from *definition*. Different extensions of one and the same object are distinguishable at one and the same time by mere description or definition, as, for example, saltiness and moisture in a particular object. Time and space are one; but by mere description they are distinguishable. Knowledge and intention (Divine)—these are distinguishable by themselves by mere description or definition; otherwise the whole is one only. When extension of objects is imagined and distinguished, different objects, though

they may not be in space, can be imagined and distinguished. It would appear that to give such attributes to soul is to bestow the attributes of God on it, and to make the two similar. This is not so; no similarity is established between man and God, when we speak of man as living, knowing, powerful, hearing, speaking, although those attributes belong to God also. Similarly to be non-spatial is not a peculiar attribute of God. The special attribute of God in which no one partakes is His Everlastingness. He is, by His essence, everlasting—by His essence, living, and so on. The essence of all things is nothingness; their existence is borrowed from God. God's existence is His essence and is not borrowed; everlastingness is the special attribute of God.

Breathed with our Breath. The question arises: "Why with our breath? and why is the breathing specified?" All things owe their existence to God; why this particularity in regard to soul?

In one place God has said: "I created man out of putrid mud, and told the angels 'I am going to create man out of mud'"; and then again He said: "When I properly tempered it, I breathed my spirit into it." What then is the meaning of this breathing? If it means that breath left God and joined man, then division in the nature of God becomes possible; but this cannot be. The answer to this question may be illustrated from the sun. If the sun says "I have given light to the earth," this will be correct. The earth, although there might have been little light in it, was not like the atmosphere. Thus Soul was free from space and dimensions; to become cognizant of everything was potential in it, although it has no comparison with God; but in other bodies there was nothing of the sort, and hence the particularity.

Spirit, the Command of God. The "world of command" is simply the world in which there is no measurement, estimate or delineation; and the world of creation is the world in which these qualities exist. It

does not necessarily mean *invention*. The "world of command" is therefore the world which is above sense, thought, direction and space. There is no quantity in it, it does not come within the purview of measurement; but the world of creation is just the opposite of this. The souls of men and angels belong to the world of command.

Whether Soul is Created. Although a set of people believe that the soul is uncreated, I do not believe it. We say "the soul is not created" in the sense that it is not subject to measurement or division. But all the same, it is created in the sense that it is not original and not everlasting. When the embryo becomes fit and suitable enough, the Spirit manifests itself in it; just as in the mirror, a face manifests itself immediately the mirror acquires sufficient brilliancy.

A face may be existent previously, but it does not appear in the mirror till the latter becomes fit for it. Immediately the mirror is burnished, it reflects the face.

After Separation. In virtue of connexion with bodies, souls acquire certain qualities, such as knowledge, ignorance, purity, impurity, good morals and the reverse. On account of the acquisition of these, their separateness will remain, which was not the case before their connexion.

The Image of God. The word *surat* (image or face,) has different meanings in Arabic. It means shape or combination of shapes, as of bodies which we sense. Sometimes it means *proposition*; one might speak of the *surat* or shape of a problem in Euclid. It may mean the image of a combination of circumstances. Here shape or *surat* is the metaphorical shape of the thing. It means the connexion between essence and attributes and actions. We have explained that soul is an essence; it is neither a body nor an extension. It is not an essence contained in space or direction; it is neither connected with nor detached from body; is neither within nor without the body. These things are

in God also. Consider the attributes of God. The soul is living, knowing, powerful, willing, hearing, seeing, speaking. These are God's attributes also.

The Source of Man's Actions. It is *will* or *intention*. It manifests itself in mind, and then with the aid of the animal soul (which is a term for ethereal vapour), it circulates through the system and rises to the brain. From there it acts on the nerves which emanate from it, and reaches the arteries, veins and muscles. When the nerve absorbs it, the finger moves, and through the finger, the pen; then there is motion in ink, and then a form appears which originally was in will or intention. This form is according to the form in the treasure-house of our thought. Whoever has dived into the actions of God, and pondered over them and considered the skies and stars and their influences, cannot but be struck with the thought that angels play the same part in the macrocosm as do our faculties in our microcosm; and that man's control over his body is very like God's control over the world.

Man has the same control over his *qalb* (mind), as God has over his *arsh*; the brain corresponding to *kursi* and the senses to the angels, who by nature are obedient to their Owner and do not disobey Him, just as our senses do not disobey us. The organs and the muscles correspond to the skies; the power in the fingers corresponds to the nature with which the Creator has endowed every living creature. The paper, pen and ink (in our simile) are the elements through which combinations and dispersions manifest themselves. The mirror of our thought corresponds to the *Lawh-i-mahfuz* (the preserved Tablet).

He who has understood this will grasp the meaning of the tradition: "God created man in His own image". "He who understands his *nafs* (soul) understands his God." If the relations and correspondences, described above, are not understood, man cannot, from a knowledge of his *nafs*, understand his God. If God had not con-

centrated in man all the things that are in the world, and had not made him a small model (microcosm) and had not made him the *rab* (the ruler) of this microcosm, he would not have understood the great world and its *Rab* (ruler) who controls it with knowledge, power and wisdom; and would not have become cognizant of any of the attributes of God. By such a relation, *nafs* becomes one of the rungs of the ladder to the knowledge of the Maker of the *nafs*.

The Creation of the Prophet. The Prophet has said: "God created souls two thousand years before the bodies." "I was before all the Prophets, but in mission the last of them all." "I was a Prophet when Adam was in clay and water." The first Hadith clearly shows that the soul is *non-eternal* and is a created object. At first blush, it would appear as if the souls were created before the bodies, and they existed before them. It is however possible that the souls of angels are meant, and that the bodies referred to are *arsh*, *kursi*, the heavens, stars, mud and water. Remember that the bodies of men *en masse* are insignificantly small in comparison with the body of the sun. The body of the sun is small beyond comparison with that of its heaven and with the heaven about it; and so on until finally we reach the *kursi* in which all are contained. This latter is so small in comparison with the *arsh* of God, that there can be no comparison between the two. When all these are considered, the bodies of men *en masse* are so insignificantly small that they cannot be thought of. Remember also that the souls of men *en masse* are also as small, in comparison with the body of the *alam* (from man to *arsh*). Their appearance would manifest to one endowed with the light of illumination as the flame of a wick in comparison with the fire that has enshrouded the whole *alam*. That fire is the souls of angels. There is a gradation amongst the angels. They are separate, and no two of them are in one rank, as in opposition to the souls of men; which in spite of their multiplicity are all one in kind and rank. Each angel is *sui generis*. God has made the angels say (in

the *Quran*): "There is no one of us but hath his known place." "We are those having purity." The Prophet has said that none of those who are in *ruku* perform the *sijdah*; and none of those who are in *qiyam* perform their *ruku*. Verily there is none amongst them, who hath not his appointed place. Thus the souls and the bodies mentioned in the hadith are the angels and the bodies in the creation. As for the second hadith "I am the first, in creation, of the Prophets; but the last of them all", here by creation is meant the same estimate, plan or forecast which I have mentioned above. It does not mean "the bringing into existence"; for the Prophet never existed till he was born. The excellences and perfections that manifested themselves in him were first in the forecast of God, though last in point of manifestation, amongst the Prophets. This is the same as the Arabic saying: "First thought, then action." An engineer thinks of constructing a building. In the plan in his mind, there exists a fully constructed and finished building; but it is only then that actual construction begins. So far as he is concerned, the fully-constructed house already exists in his thought; although material construction is his last act, there have been many stages from start to finish—the digging of foundations, the collection of materials, the raising of the walls, the putting up of the roof. These are mere intermediaries to bring his thought into full material existence.

What is the Object of Man's Existence? To know the excellence of proximity to God. This becomes known to us from the teaching of the Prophets. The foundation-stone is first to be laid; when this is done, the construction progresses upon it from stage to stage, till the building is complete. In Adam, the foundation was laid, and the finishing touch was given in the Prophet. (P.O.H.) This is the meaning of the saying that "he is the seal of the Prophets"; for an addition to perfection is a defect. The perfection of our hand consists in one palm and five fingers. Just as a four-fingered man is defective, so is a six-fingered man. Perfection consists in five fingers and five alone; the sixth is an additional

appendage and a defect. The Prophet has compared Prophetship to a building, which is all but complete for want of one brick. He was the last brick to give perfection to the building. Thus we see there cannot be an addition to a complete building, and that (if there were) such an addition would be a defect. These things were in the forecast of God first, although they came last in the order of existence. As for the third hadith: "I was a Prophet while Adam was in mud and water," the explanation of this is in the same strain.

The creation of the children of Adam could not be complete, until a perfect man was born amongst them—one who perfected the object of creation. In him, we believe creation reached its perfection, when it accepted the blessed soul of the Prophet. God first makes an estimate, and then brings it into objective existence; just as an engineer draws up a plan on paper or on slate. The engineer draws up the plan with his pen; but it is the knowledge of the engineer that sets the pen in motion. Similarly God draws up his plans with the pen of His Power on the tablet of His knowledge. Remember that a tablet is simply an object, which has the aptitude of being engraved upon; and a pen is the object which draws up figures on this tablet. This pen and tablet are not a reed and an oblong board. Materiality is not a condition of their existence. The pen and tablet of God must be suitable to His hand; they are free from material existence. The truth is they are spiritual essences.

APPENDIX III

TECHNICAL TERMS IN TASAWWUF

Arif. One who observes the Dhat and attributes and actions separately, and in conjunction with each other in his state (*hal*); and not merely talks of these. One who has lost consciousness of these himself in the *irfan* or knowledge of God.

Abd. That which is manifest. The first *abd* is "I"—the stage of Muhummad (P. O. H.)—With one Rab (God), there is one Abd (the Prophet); and from this first abd, other abds are manifested; the first abd is, therefore, a barzakh between God and the creation. Tawhid therefore is a reality, in which there is no rab and no abd (*At Tawhidu haqiqatun la rabba wu la abda*).

Abdāl. These are the seven awliya who guard the seven continents. They are called abdal (those who change), because they can change into any form they please. They can be present in one place, and show themselves in their causal bodies in different places.

Adam. Nothingness. This is of two kinds:—Real and Relational. Real^عadam does not exist; for if it did, it would be the opposite of God and would no longer be ^عadam. Thus its existence is impossible. Excepting the letters A. D. A. M. nothing exists in externality. It has no Dhat behind it; it is only an adam in words (*adam-i-malfuzi*). It is a name without the named; merely for the purpose of argument, a name is given to it.

Relational adam (*adam-i-izafi*); this is the reality of ayan—which are clothed in the existence of God (according to the Shuhudiyyah School); or according to which God manifests Himself (according to the Wajudiyyah), i.e., the relation that exists between God and forms of abd in His knowledge is God's own existence. The ayan are forms which are not differentiated from Him in the very first stage of Tanazzulat.

Ahwāl. (Sing. *Hāl*), conditions to which the abd is transferred by purifying his *nafs*; conditions that overshadow one's being spontaneously like fear, happiness, zest, love &c.

Allah. Al-Ila (Ar. and Sans. El. Hebrew-Eel "the worshipped.") One who is worthy of worship; one before whom we humiliate ourselves. Name applied to God, implying all the attributes of perfection (the attributes of imperfection and defect being applicable to the Dhat of abd, nothingness (adam). Shah Kamal of Cuddapah has said:—

*Mayn hun asam, shunwa hay haq, mayn bey
basar bina hay haq*

*Mayn gung hun, goya hay haq, mayn nay hun haq
mawjud hay.*

I am deaf, the Truth is Hearing

I am blind, the Truth is seeing

I am dumb, the Truth is speaking

I am nothing, the Truth is existing.

The word is used in the first stage of Infinity where all indications are dropped (*Al Tawhidu isqatul-isharat*); in the second stage the attributes of perfection are predicated, and in the third, where such attributes become detailed, they indicate the named (*musamma*).

Ananiyat. The ego of God. Gulshan-i-Raz says:—

Haqiqat kaz taiyyum shud muiyyan

Tu wu ra dar ibarat guftai man

Truth by limitation, became limited

You call it "I" in your common parlance

In the lower creation, it is limited; in man it is unlimited. When a man is conscious of his unlimitedness and infinity, he becomes *Insan-i-Kamil* (the Perfect Man). If he does not, he is *zalim* and *jahil*. The ananiyat of abd is the ananiyat of God in limitation. An Apostolic Hadith says *Inna fl jasadi adama la-muzghatun wa*

fi muzghatin fawadun, wa fil fuwad ruhun wa fir ruhin sirrun wa fi sirri kafi, wa fil kafi akfa wa fil akfa ana. The *aniniyat* is thus hidden under seven sheaths, *akfa* (most secret) *kafi*, (secret), *sirr*, *ruh* (soul), *fuwad*, *muzga* (lump) *jasad* (body). Shaykh Ahmad Sarhindi has located his six subtities (*Latayef*) thus; *akfa* in the head-plate, *kafi* in the forehead, *ruh* in the right-side, *qalb* in the left, *sirr* above the navel, and *nafs* in the navel.

Asma (Sing. *Ism*) An *Ism* is the *Dhat* looked at from a particular view-point; which view-point becomes a *shan* and then a *sifat*. This aspect or *sifat* of the *Dhat* comes into operation (*fail*) and appears in form, and the form is that by which it is sensed.—The form of *ism-i-kiyani*, *ergo* of *ism-i-ilahi*, *i.e.*, an aspect of the *Dhat* is just what is sensed; or as Ibni-Arabi has put it, *Al Haqqu mahsusun wal khalaqu maqulun* (the Truth is sensed and the creation inferred). Imam Ghazzali in his “*Asma-i-Husana*” (the Beautiful Names) gives the illustration of water and its thirst-quenching quality (attribute). This *shan* is inherent in water, becomes potential in your imagination, before it becomes kinetic in its proper place (the animal system). It manifests itself in operation, but it is the eternal aspect of water. God is creator and *rab*, whether or not there is the creation or *marbub*. The Names are applicable, when their counter-aspects are in manifestation, and are sensed in their aspects of forms.

The *Ismi-azam* (the Great name) of God is Allah. Some consider it to be *Rahman*; and some consider it to be either *Rahim* or *Hayy* (the Living one) or *Qayyum* (the eternal one). It is the *Shemhamphorash* of Talmud. The *asma* are either of *Dhat* like *Quddus* (Holy), *Salam* (everlasting) or of *sifat*, which are of limited aspect, like *Alim* (all-knowning), *Murid* (the willer). To remember God (in *dhikr*) by the *Dhat* name is to show honor to all His other names; whereas to remember him by the *sifat* name is to limit Him to that name.

When you remember Him by a particular name that name must manifest itself e.g., if a sick man calls out "Ya Shafi" (O Healer) he must get well at once; but in most cases this does not happen, because, says Ghazzali (in his *Asmai Husna*), he does not know the exact name and the exact way and circumstance in which he has to call out that name e.g. a healthy man calling out "ya shafi," must become sick before that name manifests itself. Hence it is safer to call Him by His personal names than by His *sifati* names.

Awliya.—(Sing. *Wali*). Those who have obtained proximity to God. They are those who have ascended from the lowest to the highest rung of the ladder. Some like Ibni Arabi, consider that the state of *wali* is higher than that of prophet in the Prophet Muhammad (P. O. H.); because *Wilayat* is proximity to God and Prophetship is proximity to the Creation. A *wali* is an *Abul-Waqt* (father or controller of the time) as opposed to an *Ibn-ul-Waqt* (son of the time—one who swims with the current of time). An *Abul-Waqt* is one who has annihilated his will in the Will of God; and in him the Will of God alone manifests itself; and he does what God wills—he works wonders and miracles.—An *Ibn-ul-Waqt* is one who observes the manifestations of *asma*, and adjusts himself to the requirements of those *asma*.

Ayan.—Thought-forms of the *Dhat*. Forms of jug, saucer, etc., are the bodies in which clay appears; and these exist only in imagination; their peculiarities come into display by means of clay. *Ayan* are similarly the outlines in which the existence appears. Hence it is said that *ayan* never smelt the smell of existence (*ma shummut rahiyatul wujud*). They are realities, so far as God's knowledge is concerned; they are unrealities, so far as their externality is concerned. They are called *Thabitah* as they are *permanent* unrealities externally. Philosophers, call them non-existent *shay* (thing desired) and *mahiyyat*. Since they are permanent in God's knowledge as *adami malfuzi*, they are called *Ayani-Thabita*. They are thus eternal in God's know-

ledge; in externality their manifestation is fleeting. They cannot be said to be non-eternal in their inward aspect; for then God's knowledge will have to be considered non-eternal, which is impossible. Ayan begin after the stage of Wahidiyat, where their manifestation begins, and when they are called Ayani-Kharija which are subject to annihilation.

Ayniyat.—Sameness. When two things are identical it is Ayniyat, like ice and water, wave and sea. This ayniyat holds good in the case of the Dhat and sifat of God and servant. This is a real identification, as in the identity of words and ink; the number one and ten, etc. The aniyat is real (*haqiqi*) as is proved by such verses as "I am in your nafs, you do not see me" (*wa fi an-fusikum afala tubsirun*).^{*} "We are near you, but you do not see" (*wa nahnu aqrabu ilayhi minkum wa la kin la tubsirum*).[†] As opposed to Ayniyat, there is Ghayriat, which is suppositional or in fancy. This is owing to itibarat in existence. God is independent in the worlds. (*Inn Allaha la ghaniyyun anil alamin.*)

Buruz.—The influence of one soul on another, both being where they are. The soul is neither within the the body not without it. Its sight is on the physical body. When it sees Izrail, the Angel of Death, it is so enamoured of him that it sifts its sight to the mithal body; and the physical body dies. When it shifts its sight to the body of ruh, the mithal body also disintegrates. In Buruz, the soul of one individual influences the soul of another (and consequently the physical body of the latter), both being where they are, (there being no change in the influencing soul).

The soul of Sanai influenced the soul of Rumi in this way; or the soul of Abu Saeed-i-Abul Khayr influenced the soul of Ibni-Arabi. This is different from Tanasukh (metempsychosis), in which one soul peregrin-

^{*} Sura LI—22.

[†] Sura LVI—27.

tates from body to body ; which doctrine is “ abominable to the Muslim.” This is the same as *Tamassul*, (spiritual resemblance), in which angels or saints take shape in different places, being where they are in their original places, e.g., the angel Gabriel appeared before the Prophet (P. O. H.) in the form of Dahya-i-Kulbi, or a sahabi, or in that of an Arab of the Desert being in his own sphere. God appeared to Moses in a burning bush or to the Prophet (P. O. H.) in the shape of ■ “ beardless youth ” *amrudin khatat*).

Barzakh.—A barrier of separation between two things or states, whether allied to each other, or not ; as anthropoid ape is barzakh between man and beast ; coral is barzakh between the vegetable and mineral kingdoms, the date tree is barzakh between the vegetable and animal kingdom ; mithal is barzakh between the causal and soul worlds.

Shah Walliullah Sahib has used the term Barzakh for the state after the earthly life, confining the term mithal to pre-natal condition, although the two terms are promiscuously used ordinarily. In barzakh, one assumes a garb befitting the character that had predominated him in the earthly life, e.g. If one had the character of using a sharp and stinging tongue (or a similar quality) in this life, he assumes the form of a scorpion, while he still retains his earthly self-consciousness (*vide p. 87 ante*.) This prevents him from disclosing himself to his former earthly relatives and acquaintances already living in the barzakh world, who have retained or regained their earthly form, or who have acquired a luminous form or body there. If one assumes a particular unhuman form, he draws to himself similar forms already existing there, for according to the *Mathnawi*.

Nariyan mur nariyan ra jaziband
Nuriyan mur nuriyan ra taliband
Ahli batil batilan ra mi kashund
Baqiyan ba baqiyan hum sur khusand

The people of fire absorb the people of fire,
 The people of light draw the people of light.
 People who are in darkness draw similar people
 towards them
 Those who are saved are happy on the company of
 the saved.

If one is transformed into a scorpion in the barzakh, the other scorpions of that region or even his own veridical thought forms so transformed,* draw or are drawn towards him and ply their stings on him that being their character, and he being a new arrival in that region.

Similarly, if he has assumed the form of a dog (retaining his former identity), the other dogs of that region bark at him and bite him. This is the treatment accorded to a new arrival in the barzakh; and this is why a burial in the vicinity of the tomb of an awliya or in the compound of a mosque is much preferred by Muhammadans to burial elsewhere; the influence of the awliya or the holy magnetic atmosphere of the place serves to keep these old K. D's. of this region at a distance from the new arrival. The awliya's holy influence transforms the mithal body of the new arrival into a luminous body. The Quran says *Khalaqal insana fi ahsani taqwim summa radad nahu asfaha safilin*. "We created man in the best of forms, and sent him down to the worst plane." In the mithal world (pre-natal), he had a heavenly form; having appeared in this world, he by his behaviour made himself eligible for another form (suitable or unsuitable as the case may be to his dignity as man). *At dunya mazratul akhira*. This world is the harvest-ground of the next. If he assumes an unsuitable form in the barzakh, a form unbefitting his humanity, he remains in it till the day of judgment. It is only the luminous bodies that hear calls and prayers; and the dark bodies engrossed in their

* *Shari-Barzakh*—of Abu Saeed Salami (Translated by Maulavi Abul Gaffar Sahib of Bangalore), Chap 58.

own character do not.

Byat—Paying homage—by laying the palm of one's hand on that of another—a Pir by preference. In the beginning, the Prophet used to receive homage from the people accepting Islam. The homage that was received from some people of Taif near Madina is called Byat-ul-Rizwan. Secondly, it was a promise taken from those who volunteered for Jihad; and thirdly it was taken from searchers after truth. It was, however, a question whether it is sunnat or mustahab or wajib or fard. Those who consider it fard bring in the hadith "Search after knowledge is fard on all Muslims, male or female." *Talabul-ilmī farīdatun 'ala kullī Muslimin wa Muslimatun.*

Baqā—A condition in which the *abd* is not hindered from seeing God on account of materiality, which is only adam.

Batin—The interior of every form or world e.g., the batin of alam i-nasut (the material world) is alam i-mithal (the world of similitudes), the batin of alam i-mithal is alam i-arwah (the soul-world), the batin of alam i-arwah is alam-i-ayan (which is Wahidiyat); and Dhat or Ahdiyat is the batin of Alami-ayan.

*Haq bi jan andar nihan, o jan bi tan andar nihan,
Ay nihan, andar nihan, andar nihan, andar nihan.
Ain chuni ramzi ayan khud bi nashun o' bi guman
Ay jahan, andar jihan, andar jihan, andar jihan*

The truth is hidden in life and life is hidden in body,
Oh hidden, within hidden, within hidden, with hidden.
This is a mystery—obvious without doubt and sign,
Oh world, within world, within world, within world.

Sometimes *batin* is applied to all the worlds from mithal upwards and *zahir* only to the causal world.

Durratul-Bayda, or Yakut-ul-Abyaz. The first Intelligence; a Hadith says *Awwala ma khalaqullahu Durratul-Bayda*; the next name is Nafsi-Kul, which is called Durratul Ahmar (the Red Chrysolite).

Dhat—The Wujudiyyah school considers the Dhat (Reality) itself is wujud (existence); so also do the Asharis (which include the Sunnis), the followers of Abul Hasan al Ashari. The Shuhudiyyah school considers that it is separate from *Wujud i.e.*, Dhat in the first stage is without “be-ness” *i.e.*, without any indication (*ishara*) whatever. The Dhat of Wujudiyyah appears to be wujudi-izafi (the additional existence), which comes within cognizance and which is a reflection of the Dhat of Shuhudiyyah; for in Tawhid there is no indication (*at Tawhidu isqat ul isharat*).

Dhikr—Repetition of God’s name or names. It may be vociferous, as in the case of a beginner (*Dhikr-i-Jali*); it may be silent, in which the Dhakir forgets the words, and thinks only of the named. In another kind, both the Dhakir and Dhikr disappear, and the relish of Dhikr alone remains (*Dhikr Ruhi*.)

In Dhikr-i-Qalbi, the salik disappears by himself and fancies God to be in his form. “I am not and God is.” In Dhikri Ruhi the salik sees his Dhat, sifat and afal, as the Dhat, sifat and afal of God.

Diyydar—(The Vision Beatific). When the abd reaches his ayn, he loses his egoism and then his vision becomes God’s vision of himself. He becomes *Hu Hu* (He, without attributes) in the highest stage; in the lower stages, he has illuminations like lightning &c. The abd cannot vision the absolute; the finite cannot realize the infinite except through the screen of sifat; but in his journey on the upward arc, the salik travels towards the absolute and infinite; one who ascends the successive stages of the absolute by Mujahada, has vision according to that stage. In the limited, the vision is of the limited; in arwah, the vision of arwah. While the absolute sees the limited, the limited cannot see the absolute, or to put it in the profane words of Prof. Huxley, you cannot feel how a cray-fish feels, until you become the cray-fish itself. To see the absolute, one must merge in the absolute itself.

But this is a matter to be felt and realized and not talked of

Dhawq-i-aein bada na dani
Bi-khuda ta na chashi.

This intoxication is not realized
 Till you have tasted of the wine.

This part of the esoteric doctrine of Tasawwuf is inculcated by means of signs and symbols and not by words. The limited can see only the limited; the figures of our friends in *alam-i-mithal* are seen by us in real dreams. If they have progressed upwards to *alami-arwah*, they are not seen, unless we in *ajsam* have also progressed to a higher stage by *Mujahada* or by the special grace of God. A Yogi in his physical body who has attained to a higher state of consciousness can see in his *Samathi* what another in his ordinary physical body cannot;—what wonder then that the Prophet (P. O. H.) being in his physical body had his *miraj*.

The *Diydar* of *Dhat* in this life, however, lasts for an infinitesimal part of a minute in the case of ordinary *salik*, and a little longer in the case of *awliya*. It flashes on mind like lightning (*vide p. 80 ante*). A Persian poet says

Hayf dar chusm zadan suhbat-i-yar akhar shud
Ruyi gul sayr na didim wu bahar akhar shud

Alas thy companionship departed in an eye's twinkling.

The beauty of the flower was hardly seen when the spring departed.

Diydar is the special privilege of man, as the *Khalifa* of God on the earth (*Inni jaalnaka khalifatun fit ardi*); for even angels of the *Malailaala*, who support the *Arsh* (throne) of God are still in search of *Diydar*. A *hadith* of the Prophet (P. O. H.) quoted by *Ibni-Arabi** says *Innallaha ihtajaba anil absari wu annal malailaala*

* *Futubat-i-Makkiyah* Vol. I. Chap. III. Sec. 9.

yatlumu nahu kama tatlubunahu antum. God is hidden from the Intelligences (angels) as He is hidden from our eyes. The angels are in search of Him, as you are in search of Him.

* It is only the man who searches for Totality in the Total, the All in the all, that has the vision; and this is to be in this world only, for, as the Quran† says, he who is blind in this world is also blind in the next. *Man kana fi hazi hil ama fa hua fil akhirati ama wa azullu sabila.*

This eye is, however, the mind's eye. *La tudrikuhul absar wa hua yudrikul absar wa hua lateefun khabir.* The sight does not see Him, He sees the sight. He is the subtle and nice-discerning. The bodily eye becomes the mind's eye.

Eman. The Quran says:—† *Ya ayyuhal ladhina amanu, aminu billahi wa Rasulihi wa kitabil ladhi nuzzila ala Rasulihi.*

“O believers who have brought faith, bring faith in God and in His Prophet and in the Book that He has sent down to His Prophet.” The bringing in of the first faith is Islam; and that of the second is Eman. In the first, it is simply making a profession of the Creed (*Eman-i-Taqlidi*); and the second is making a profession after investigation (*Emani-Tahqiqi*). In what is known as the Hadith-i-Gabriel, which is the opening Hadith of Mischat-ul-Masabih, it is stated that a stranger made his appearance before the Prophet (P. O. H.) and asked him some four questions. What is Islam? What is Eman? What is Ihsan? and when is the Qiyamat. “Ihsan”, the Prophet said, “is worshipping God as if you see Him or if this cannot be done, it is worshipping Him as if He sees you” This is Eman-i-Haqiqi, in which the devotee worships Him as if he sees Him ie his mind's eye is

* Futuhat-i-Makkiyah Vol. I. Chap. III. Sec. 5.

† Surat-ul-Bani Israil 17-72.

‡ Surat-un-Nisa—13.

opened, and he sees the alami-mithal and alami-arwah, and even penetrates as far as the Haqiqati-Muhammadi. The certainty obtained is Real Faith (Emani-Haqiqi). Hence the injunctions of the Quran to bring faith once again. The Eman of the Muslim is concerned with his sight, and not with his hearing, such as it was in the case of the Israelites who had the injunction to hear, "Hear, O Israel, Jehovah our Elohim is one Jehovah." A Muslim advances up to the soul-stage, the characteristic of which is sight, while audition is perceptible and that feebly in the mithal stage only.

Imam Ghazzali has given three stages of the progress of certainty or knowledge. First Iilm-ul-Yaqin (knowing certainty). This is like your seeing smoke and inferring the existence fire. It is the lowest kind of Eman. The second is Ayn-ul-yaqin (ocular certainty) when you actually see the fire and believe in its existence. The sight is at times delusive, as in the case of a mirage ; and hence the third is Haqq-ul-Yaqin, (certainty of certainty), when you approach the fire and experience its warmth. This precludes all doubt. The Quran invites the believer not only to experience the faith of the second kind (to see alam-i-mithat and alam-i-arwah &c.,) but also to travel through these regions by suluk and mujahada and thus bring in a faith founded on the bed-rock of personal experience. (Eman-i-Haqiqi).

Fana—(*fis Shaykh*)—To consider one's self as existing in the form of one's Pir; and to annihilate one's self in him. *Fana fil Rasul*, to do the same in the case of the Prophet. *Fana fillah*, the same in God. Abd is adam and does not exist; for none exists but God. The existence of abd is only the manifestation of the sifat of God. In fana, the Salik loses consciousness of himself ; hence here is the adam of cognition, and not the cognition of adam.

Farq-maal-Jam. To differentiate abd from rab is Farq ; and to identify abd with rab in existence is jam. To see abd in Rab and Rab is abd is Farq-maal-Jam.

Fayd-i-Aqdas. Manifestation of ayan in Dhat, before external manifestation; and Fayd-i-Muqaddas is manifestation of asma externally, according to forms in God's knowledge.

Faqir. A person who has subsistence for self and family for sometime; and *Miskin* is one who has no subsistence even for one time. In Tasawwuf, a faqir is one who has lost his self. An apostolic hadith says "I take pride in faqiri and faqiri is from me (*Al faqru fakhri wal faqru minni*). Another hadith says. "Faqr is the blackening of the face in the two worlds" (*Al faqru sawadul wajhi fid darayn*). When the face is blackened, it disappears. Hence a faqir is one who is self annihilated, even in this case.

Fikr. To think on the attributes of God and the identification of Rab and abd. "Do not think on the Dhat of God, but think on His attributes and His blessings." *La tafakkaru fi dhatillah, wa tafakuru fi sifat illah wa fi nuama'llahi*. To think for a moment is better than service in both the worlds (*Tafakkuru saatin khairun min ibadatith thaqalayn*.)

Ghayriyat. Being of different sort. The Ghayriyat between Rab and abd is only suppositional, and is brought about by Itibarat. God is the "worshipped" in every limitation. Hence drop off the worship of the "limited"; and worship only Him who is manifest in it. *La'ilaha 'illallah*. In this, the ghariyat between idols and God is dropped off. The idols are the limitations of God. If one could overlook the "limited" for the time being, he worships the unlimited God through His manifestation. Once in a way only, worship through (and not of) "the limited" is permitted, as in the case of circumambulations around the Kaaba.—Here it is not to be lost sight of, that this is the worship of the Rab-i-Kaaba and not of the Kaaba itself.

Ghawth—the axis around which the world turns. He is the chief functionary of the hierarchy which controls and manages the world.

Hama-bi-ust. This is the tawhid of sifat (Tawhid-i-Sifati.) No sifut can exist without the Dhat, since all sifat inhere in Dhat "He is with you wherever you are" * (*wa Hua maakum aynama kuntum*) The giver and the taker are one and the same in different, and sometimes in contrary manifestations.

Hama-az-ust. This is the tawhid of afal. (Tawhid-i-afali). In actions also tawhid underlies; good and evil, profit and loss proceed from God (*wal qadri khayrihi wa shurri minallahi taala*). If evil and good are from God, to whom will the punishment be meted out, and where is the necessity for heaven and hell? The Quran has verses, showing that man's evil actions proceed from himself. † *Ma asabaka min hasanatin fa minallahi taala wa masabaka min sayyaatin famin nafsik.* (Whatever you have got out of goodness is from God; and whatever you have got out of evil is from yourselves). So long as Ghayriyat-i-Itabari remains, the distinction between good and evil must remain; when it disappears as in the case of Fana, the distinction also disappears.

Hama-ust, (Tawhid-i-Dhati). The manifestations of sifat (attributes) and afal (actions) of God are not separate from God. God is present in every sifut and fail. Hence the existence of every sifuat and fail is the existence of God. He is manifest in all, but each object is not to be considered as God, for this is limiting Him in that object. If the worshipper loses sight of the manifestation; and keeps the Dhat in view in worshipping before an object, in fact, if he is "looking through Nature up to Nature's God", his worship does not become idolatry; but this is impossible for the *mobile vulgus* and is repudiated. The Author of *Gulshan-i-Raz* Says,

*Brahmin gar bidanisti ki but chist
Na danisti ki but ghayr az Khuda nist*

* Quran LVII, 4.

† Quran, IV, 79.

If the Brahmin knew what the idol is,
He would have known that idol is no other of God.

Haba.—The dust-particles, such you see in a stream of the sun's light in a dark room. It is the *prima matrix*, the substance (*hayulā*) of the Divine Thought. There is the haba, the soul-world and the causal world.

Haqq. Truth—Proven—This is applicable to the first three stages of the Tanazzulat. *Ruyat-i-Haqq* is envisaging God in His Creation.

Hulul.—One thing entering into another like water in a tub. When "other than God" is not existent; the doctrine of the Hululis like Hallaj does not hold water.

Haqiqat. The reality of a thing. The causal world is *thing*, the *mithal* world is its Haqiqat. The latter again is *thing*, and the soul-world is its haqiqat; and so on with *alami-ayan* and *ilm* up to the Dhat which is the innermost "Haqiqat." Haqiqat is opposed to *itibar*. The Dhat is the reality of everything; and *itibar* is the idea of a thing. Whatever conception is formed by us of a thing is its *itibar*.

Indiraj.—Entry of one object into another in its highest aspect e.g. Fire is the manifestation of the Ism, Al Qabis (the contractor); the quintessence of Qabis is the Dhat. Water is the manifestation of the name Al Muhiyy (the life-giver). The inner aspect of this name is the Dhat. There is differentiation or contrariness in the lower stages. In essence therefore, the one is the other in its highest aspect. This is the doctrine of *Indirajikul fil Kul*.

Indimaj.—Entry of one object into another in its lower aspect, as in the case of the seed and the tree, the yolk of an egg and the chicken.

Itibarat.—Suppositions or fancies. Hypostasis of the German monks. When you observe a mountain from a

distance, one whole aspect of it is in view. This corresponds to Ahdiyyat. A nearer approach and a closer observation reveal the aspects of this one aspect in detail. These aspects correspond to *Itibarat*, Hypostases which are four in number viz., existence, knowledge, light and self-observance. The Dhat was thus in existence, and the discovery was His Ilm (knowledge). Knowledge involves the knower and the known. The knower is the Dhat and the known, His ayan.

According to Jili, the ayan have come out in manifestation like an inscription in ink, which is hidden in darkness but comes out on exposition. According to Ibni-Arabi, they have not smelt the smell of existence, *Ma shummat rahiyat al-Wujud*. The Dhat manifested Himself according to them. God is sensed, and the creation is referred. Clay is sensed, its shapes—jug, pot—are inferred. Ibn-ul-Arabi again says that the peculiarities of the ayan were with them from eternity; Jili says that they were bestowed by God. Hence with the one, Destiny is unchangeable; and with the other, it is changeable.

According to Ibn-ul-Arabi, God's knowledge is given him by the objects which He knew; knowledge is a relation between the knower and the known (*Al ilm nisbatun tabi atun lil malum*.) God decreed that they should be what their nature required them to be. This makes God and objects co-eternal—a multiplicity in God, which multiplicity was *adam* as the ayan had no knowledge of themselves or of each other. (*Zi imtiyaz-i-ilmī wu ghayri masun*.) Jili therefore maintains that it was His knowing them that caused them to become the objects of His knowledge. God was self-absorbed. "I am and there is none beside Me." When He introspected, He found his potentialities (*shuyunat*). These shuyunat are therefore second in point of consideration.

When one introspects, he finds that he has mercy, anger &c.; till then these latter are only potential. Jili therefore says that the existence of God is logically

prior to the existence of ayan, which are forms of His manifestation.

Ishq—Love—God is Ishq. In answer to David's query, God said *Kuntu kanzan makhfiyyan faahbabbtu an urifa fa khalaqtul khalqa li urifa*. "I was a hidden treasure, I loved to be known, and created the world to be known." God's first impulse was "To Love to know Himself. The author of Man Lagan says

*Eh nafs agar na chulbulata,
Keun khol kiwar bahar ata.
Rahta mohan apni mari meyn
Apus ki qadim khotri meyn*

If this nafs had not stirred up,
Why would it have opened the door to come out?
The lover would have stayed in his parterrie
And in His old, old room

The first batini (internal) manifestation was, therefore, "Love to know Himself"; and the result was the "form of the First Intelligence" in His knowledge, which was Haqiqat-Muhammadi (the Reality of Muhammad.) This latter therefore was the beloved of God; hence the title of Muhammad (P. O. H.) came to be Habibulla (the beloved of God). Ayan, and Arwah come on in the later stages of Tanazzulat, and Love comes in the very first among internal manifestations. Among the Rafai faqirs the salutation is Ishqalla (God is love); and the answer:—Ishq-i-Muhammad Rasul alla (Muhammad the first manifestation is love). The first manifestation or intelligence took two aspects, viz., of glory (Jalal) and of beauty (Jamal). Jamal became the lowest manifestation of the Reality of Muhammad in the name of Hadi (True Guide); and Jalal became the lowest manifestation in the name of Mudil (one who leads astray)—the Iblis. The sight of Haqiqat-i-Muhammadi, or Ruh-i-azam as it is otherwise called, was on the mithal and causal bodies of the Prophet; whereas the sight of a lower manifestation viz., the differentiated arwah is on the mithal and causal bodies of the other beings of the earth. Hence

Law laka lama khalaqtul aflak. "If it were not for thee, we would not have created the heavens." If the Ruh-i-azam had not manifested itself, the arwah of the world could not have manifested themselves.

Izdiwaj—The gamahea of the Greeks "God was a hidden treasure. He loved to be known and created the world to be known" (*Kuntu kanzan mukhfiyyan fa ahibutu an urifa fa khalaqtal khalaq.*) His Dhat was hidden. The Internality joined with Love of self, and produced manifestation. The first joining was of Ahdiyat and Wahidiyat; and thus there was *conjunction* between names.

Jalal—Glorious (attributes). The attributes and asma that draw to the centre; and tend to the contraction of the circle of manifestation.

Jamal—Manifestation of the attributes of mercy, love; expansion of the circle towards the circumference—Evolution as opposed to Involution, in the words of Herbert Spencer. In Jalal, Jamal is hidden and *vice versa*. Rain, for example, is a manifestation of Jamal. Too much of it becomes a manifestation of Jalal; and again out of inundations, fresh fields and new populations arise—a manifestation of Jamal.

Kalam-ullah—Word of God—the Quran. It is considered in its two aspects—sense and word—Kalam-i-nafsi and Kalam-i-lafzi. Some consider that as *nafsi* it is eternal; and others consider that as *lafzi* also, it is eternal—Imam Hambal held that as Kalam-i-lafzi, the Quran is uncreated, and the Khalif Mamun and his successor brought the weapon of Inquisition (Mehna) to prove that Kalam-i-lafzi is created. The Quran as it existed in the Lawhi-Mahfuz was eternal. *Bul hua Quranin majidun fi Lawhin Mahfuz.* When the Angel Gabriel brought it down, and the *Wahy* was expressed in the words of the Prophet, it was called Hadith-i-Qudsi. It was something like the difference between the Catholic and Protestant Churches; the former hold-

ing that the words of the Christian scriptures are the very words of God, and the latter that the sense was expressed in the words of the inspired writers.

Kalima—Word. The reality of every object ; its ayn is a Kalima (Logos of the Greeks.)

Khalq. Manifestation from alam-i-arwah to alam-i-nasut.

Khirqā. Gabardīne. Torn cloth of patches, which the faqirs wear ; it is rent in the middle, so as to be worn around the neck. A Pir bestows a khirqā on his murid or khalifa. The Prophet had sent such a khirqā to Uways-i-Qarani ; and had bestowed one on Hazrat Ali. A murid assuming the garb of his Pir is supposed to have assumed the garb of his sifat, and also to have assumed the *hal*, in which the Pir was—when he last wore it.

Khatra. Whatever dawns on the mind from the unseen ; an invitation to abd from his rab.

Kiyani. Realities of objects, and the manifestations of the names of God (Ilahi) ; and these asma-i-kiyani are twenty eight in number.

Kitabul-mubin. The Preserved tablet. That which is general in God's knowledge is detailed in this. There is no addition to or subtraction from this* (*La ratbin wa la yabisin illa fil kitabil mubin*).

Lahut. "The hidden treasure." The stage of Dhat. The world of asma and sifat is Jabarut, and the stage of arwah is Malakut, and the last stage is Nasut. These terms are said to have been first used by Mansur-i-Hallaj. They are called manazil (stages) of the upward arc in suluk.

Latifa. *see also p. 81* Anything that is only understood and cannot be expressed in words. There are six Latifas

* Quran VI, 59,

(*Latayif-i-sitta*). The first Latifa is nafs located near the navel; the second latifa is Qalb located above the heart; the third is Latifa-i-Ruh on the right side of the chest; the fourth, Latifa-i-Sir near the mouth of the stomach; the fifth, Latifa-i-Khafi in the forehead; and the sixth Latifa-i-Akfah on the top of the head. The faqirs of the Naqshbandi order and the followers of Shaykh Ahmad of Sirhind practise on these points; other Sufis have not faith in them. These resemble the Kundalini (the circles) of Patanjali. *cf. andanaya p. 173*

Maqam—Station.—Locus standi. Till one has fulfilled the duties of a station, he should not advance forward, e.g., Patience is a station from which the salik does not stir towards the next higher stage viz. contentment, till he has completed its duties and got accustomed to it. Then in order come Dependence on God, Submission &c. If the salik stirs out without completing his course in it, the station is changed into hal (state) in his case.

Murāqaba (Literally to keep under sight; to hang down one's head). This is to free the qalb from the Khatarat of duality: to make the eye of the body and the eye of the heart (Oculus cordis) one and the same. When this is done, there is no necessity to close the bodily eye. If not, one has to do this, till he sees the picture of the universal idea of God in his qalb.

Murāqabai-Huzūri—In this, the Salik thinks he sees by God, eats by God, works by God. "He lives and moves and has his being by God" (and not in God as St. Paul has said). When a Muslim begins a work or takes a step, he says, *Bismillahir-Rahman-ir-Rahim*. "I begin in the name of (by) God, whose mercy extends to all and whose compassion extends to His friends or the chosen." The Muslim is thus in Murāqaba at every step. Murāqabai-Nazari is when the salik thinks that God has appeared in his own form, sees through his eyes, hears through his ears.

Mujahada. To strive against nafs against desire. An apostolic Hadith says "Strive against desire." *Al mujahidu ma jahada nafs.* The Prophet after the battle of Badr said. "I have turned from the lesser jihad to the greater jihad. (*Rujaana minal-jihad-il-asgari ilal-jihad il-akbar*).

Mukashafa—(Lifting of the veil). In this, the secrets of Divinity break on the heart. The salik sees lights and illuminations. He sees the realities of alam-i-mithal with his bodily eyes; in fact by means of his five senses, he perceives the realities of that world ; the lower animals sometimes display this perception.

Mushahada. It is to see illuminations without the mediation of objects ; i.e. to put objects out of sight and have direct illuminations. The Methnavi says.

*Dar guzar kun jumla tan ra dar nazar,
Dar nazar raw, dar nazar raw, dar nazar*

Drop all objects out of sight,
Go into sight, go into sight, go into sight

Muayanah is when the salik loses his self in these illuminations.

Mawt-i-Ikhtiyari. The salik annihilates his self and makes God permanent. When the salik dies to his self, he lives by the Eternal Life.

Mazhar-i-atamm. The perfect manifestation, the perfect man. The Reality of the Prophet was the First Manifestation of God ; and the realities of the abds are the manifestations of that reality. Each object is a manifestation of some one name ; but all the other names are there in it potentially. Hence each object is a perfect manifestation in itself. The Prophet was the embodiment of Jalali (glorious) and Jamali (Beautiful) attributes. The first were only potential in him, and the second were in evidence. He was thus a blessing to the worlds (*Rahmutun lil alamin*). In fact, his Reality co-ordinates and harmonizes the contrary and conflicting asma manifested in this and the next worlds.

Nafas-i-Rahmani. The influence that an ismi-ilahi exerts on its opposite ismi-kiyani. The human breath keeps the body alive and active; so also each ismi-rab keeps its ismi-murbub in activity. Both these are the manifestations of wujudi-izafi (Derivative Existence). The worlds are the manifestations of this Divine breath; just as all the words of a language are the manifestations of one simple human breath.

Na'y.—A reed. Jalaluddin Rumi represents the "Insan ul-Kamil" by Na'y.* Every Muslim author begins his book with the hallelujah (*Hamd*) of God, and praise (*Sana*) of the Prophet. The Mawlana begins his Mathnawi with an account of the "Reed."

*Beshnu az nay chun hikayat miknad
Wuz judai-ha shikyet mi kunad.
Kuz nayastan ta mara bi buridaand
Uz nafiram murd wu zan nalidaand
Sina khahum sharah sharah az firaq,
Ta bugoyam sharah-i-dard ishtiyak.*

Listen to the reed when it narrates its tale,
It complains about its separation.
From the time they cut me from the reed-forest,
Men and women have wept from my plaintive voice.
I wish my breast were rent to pieces
When I make my commentary on the pain of my
Love.

There is no direct *hamd* and *sana* in this; but in a hidden way it contains both these. The reed-forest, herein referred to, is the stage of Wahdat, wherein the ayan of the world lie hidden; Insan-ul-Kamil is removed from this stage down to the lowest stage, wherein he is using a plaintive voice. He has to adjust the jarring asma through which he descended; and the asma are weeping for having been brought down to the same level by the adjusting hand of Insanul-Kamil; *akhizun bi*

* Reve. II. 1.

nasiyatihaa (who holds them by their forelock); hence the males (*Abai-Ulawi*) and the females (*Ummuhati-sifli*) referred to. Hidayat Ali Sahib in his Commentary of the Mathnawi named *Kashful Ulum* says that *Abai-Ulawi* are *Asmai-Ilahi*, and *Ummahati-sifli* are the *Asmai-Kiyani* (*vide* p. 4). This cannot be; since the former being the direct asma of God are not under the control of anybody or of the *Insanul-kamil*. It is only the latter that are under his control. Again it is only the latter twenty-one *asmai-kiyani* that have their opposites. There could be no manifestation of the world without the display of the opposites. Hence *Abai-Ulawi* and *Ummuhati-sifli* are these twenty-one *asmai-kiyani*. By their interplay, the world is manifest. The reed (*Insanul-kamil*) by its sound (the *Quran*) has brought these jarring asma into harmony; and hence, being refractory they bemoan in the grip of a compelling hand. Thus the *Mawlana* has brought out both *hamd* and *sana* in his opening lines about the famous reed.

Qaza.—In God's knowledge, there were the aptitudes of Ayan; and He commanded the Ayan to become what they were—this is *Qaza*. Whatever they were ordered to become, they had to become through their own medium—their own activity and not by an external agent. This is *Qadar*.

Qiyamat.—The State of Stability—a static state as opposed to dynamic. This is the appellation given to to the Last Day. When the soul severs its connexion with the body, the faculty of *Wahm* accompanies it, according to Ghazzali, to the other side of the grave;* and renews, in kaleidoscopic forms and with a hundred-fold vigor, the changes wrought and nurtured in it during the man's life-time on the earth; and he takes the form of the predominating characteristic of his life,† still retaining the identity of his earthly ego, which links him on to resurrection in the next life. These changes, whether

* *Vide* p. 88 *ante*.

† page 87 *ante*.

pleasant or unpleasant, go on recurring till a fixed time (*qiyamat*), when he feels his proximity to God and is lost in Transcendental Wonder; for God is with His *abd* even in Hell, which is one of His *asmai-jalali*. This *qiyamat* is not the *pralaya*, spoken of in Hinduism; when one cycle ends, and there is stationariness before another begins. For the God of Islam does not "take rest." He is the God "whom neither slumber nor sleep seizeth"* (*La ta kuzuhu sinatun wa la noum*). The changes are in His activity of creation, He is ever the same—*Wa hua al ana kama kana*.

The time of *Qiyamat* is not known to any creature. In the Hadith of Gabriel (*vide* page 180 *ante*), the stranger also asked the Phophet (P. O. H) to enlighten him regarding the day of judgment. The answer was "the questioned one is himself no more enlightened than the questioner." "Then," said he, "enlighten me regarding the signs that shall precede it." The Prophet said "It shall be when the maid-servant shall bring forth her master," and "you see the naked and bare-footed, and the grazer of sheep enjoying themselves in palaces." According to Abdul Karim-i-Jili† "Man is compared to Maid-servant and the Occult Truth to her Master." This, therefore, means that *Qiyamat* will be when Divinity will manifest itself in Man. This world is where God observes through man (*Alam-i-Shahadat*); and the *Mithal* world is where He does not observe through man but direct, which is therefore called *ghayb*. When man reverts to the *mithal* stage, and God sees through him there, then this world becomes *ghayb* and the *mithal* world becomes *shahadat*. The *Wujud-i-Batini* (the interior or real existence) of Man is God. The nature of this existence will become more apparent, and the reality of *abd* will become more clear in that state; (*vide* "*Qurbi-Nawafil*"), and the naked (the interior) will enjoy in 'palaces' (illuminations). When the *ariff* will become aware of *asma* and ignore them in the light of

* Surat-ul-Baqara 256.

† *Insan-ul-Kamil*, Chap. 61.

Dhat ; and when also, he will ignore sifat and envisage Dhat, he will be like the shepherd, who is enjoying himself in a palace, *i.e.*, the human man will enjoy the light of epiphanies.

There are the minor signs—The major signs are that Yajuj and Majuj which appear on the earth. These are the Seditious Thoughts and Evil Intentions overpowering the nafs of man. They will be finally killed ; and in their places, Rahmani-Khatras will appear. The second major sign is the appearance of *Dabbatul-ard*, a talking beast* who will warn people against evil impulses. Jili considers that this refers to Ruh-ul-Quds (the Holy Ghost). The third is Dujjal, who will wander over the earth, but would avoid the direction of Macca and Madina; he will stop short at Ramilah, a village built of mud near Jerusalem. Here Christ will descend and kill him with a lance. This Dujjal will have hell on his left-hand side, and heaven on his right-hand side. Jili considers that Dujjal is the Nafsi-ammara, which is the repository of evil thoughts. On its left is the hell of ascetic life; and its right, the heaven of licentiousness. Whoever is put into hell will at once find a place in God's heaven, and *vice versa*. The Christ referred to is the Soul that will scotch the nafs. The two cities that Dujjal will be unable to enter are the cities of Sukr and Sahw, and the village Ramilah that will obstruct his path is the stage of Causal body. The fourth is the appearance of Mahdi. The fifth sign is the rising of the Sun in the West and his setting the East. This means that man will have illuminations from a quarter least anticipated. All these signs mean that the ghayb world will become the apparent world. This is the expected Millennium, wherein evil will disappear from the world before the coming of the Judgment Day. Jili's explanations are more or less on rationalistic rather than on *Kashfi* (illuminationists) lines and these are not acquiesced in, by literalists, such as Ahl-i-Sunnat are.

* Reve II. 7.

Qurbi-Farayad.—In this, God is the externality of abd. God is the actor and instrument of abd. He becomes the sight and hearing of abd.

Qurbi-Nawafil.—Abd becomes the externality of God, and the actor and instrument of God. In such a condition, Isaiah said "Harken unto me, O Jacob, and Israel my called; I am He, I am the First, and I also am the Last." Isaiah 48. See also Psalms 46-10, for David.

Qalb.—(The heart.) This is not the lump of flesh of pine-shape, located near the nipples, which is the soul of motive power, and is shared in by the lower animals. It is really the borderland between Ruh and Nafs, between light and darkness; it is so called because it turns and directs itself to the *ism* that presents itself before it, or because it takes an inverted image of the world. The retina of the eye takes an inverted image of things, by the laws of refraction of light in the crystalline lens; but actually we see things upright; for Qalb has again inverted an upturned image, and made it upright. The Western psychologists simply say that we have an upright view, because of the force of habit. Qalb again is a drop in the ocean of ruh, which has manifested itself in limitation according to the nature of the physical body. It is compounded of the subtle ruh and the coarse body; and has thus established connection between the two. It receives impressions from the external world through the five external senses, and then from the internal world through the five internal senses (*viz.*, Thought, Instinct, Memory, Reasoning and Fancy). Abdul Karim-i-Jili describes Qalb "as the eternal light and sublime consciousness (Sirr) revealed in the ayn of created beings." It is the throne of God (Al-Arsh), and His temple in man (*Qalb-ul-Mumin 'Arsh-ullahi.*) It is the centre of Divine consciousness in man. It reflects all the Divine names and attributes at once, and turns its face under the influence of different names, like the needle of a compass. The mercurial coating of this mirror is the body. The heart reflects the world of

attributes. "The earth and the heaven do not contain me; but the heart of my believing servant containeth me." (*La yasuni arzun wa la samaun wa yasuni qalbu abdin muminin*). When one perceives an object, an impression is carried to the brain, one or more of the five senses contributing their quota through their respective channels. The common-sense (*hissa-i-mushtarak*), one of the five internal senses, then adjusts these impressions and forms the required image; and these images are carried to the ruh (soul) through one of the other four internal faculties (*quwa-i-batiniyyah*) viz., imagination (*khiyal*), Thinking (*mutasarrika*), Instinct (*wahima*) Retentativeness (*hafiza*). An adept does not see an object as an object; he sees it as the manifestation of God's attributes and names; and so the impression that his Qalb, which is the mystical common-sense, carries to the ruh (soul) is the manifestation of Divinity without. Qalb is really the photographic plate that takes on the picture of God's manifestations, and not merely of the outer shell of materiality, through the x-rays of the five internal faculties, so to speak. An Urdu poet has said :—

Dil ke ayine men hay taswir-i-yar
Jab dhara gardan jhukali dekh li

In the mirror of the heart is the picture of the
 Friend

When for a while, I hang down my head, I see Him.

There are three aspects of this Qalb; one is Qalb-i-Munib, from which good Khatarat manifest themselves, and another is Qabli-Salim which displays love of God and fondness for *irfan*; and the third is Qalb-i-Shahid, which discerns the presence of God in every object.

Rasm—as opposed to **Ism**.—It is the effect and manifestation of **Ism**. It means the attributes of creatures (the created). All that is considered as other-than-God (*Ma siwallah*) is really the effect of **Asma**.

Rab.—Particular name of God in reference to each ayn-i-thabita. The name Providence requires as its

opposite, some one to be provided ; the name "merciful" requires "some one to whom mercy is shown." The one is rab and Ism-i-Ilahi, and the other is murbub and Ismi-Kiyani. The name Allah is conglomerate of all asma.

Salik.—One who enters on suluk (pilgrimage); he is in the middle stage between a beginner and an adept. Firstly there is pure salik as defined above. Then salik-majzub, one who has attained *jazba* in his suluk. The third is *majzub-salik*, one who has attained *jazba*, purely by God's grace, and without his Mujahada and who then enters upon suluk. The fourth is pure *majzub* who has attained *jazba* without suluk, and who never afterwards enters upon suluk. Some consider that the second is the best.

Sirr.—The first tendency to manifestation of a wave in the calm ocean—the first tendency to motion in the calm ocean may be likened to the first recognition of "I" by God in His Dhat. That is the first ayni-thabita which is called Haqiqat-i-Muhammadi, the First Intelligence. From this one wave, several waves broke up and manifested themselves, and became the ayani-thabita of objects. Qazi Husam-uddin of Gujerat has said :—

Zi darya mawj-i-guna gun bar amad
Zi bichuni bi rang-i-chun bar amad
Gahi dar kiswat-i-Layla faru shud
Gahi bar surat-i-Majnun bar amad

From ocean rose waves of different kinds,
 From incomparableness, they assumed the color of comparableness.

Now they appeared in the garb of Layla,
 Now they assumed the form of Majnu.

Thus "you understand the 'I' of God, when you understand your own 'I'." *Man arafa nafsahu faqad arafa rabbahu.* The first sirr contains this "I" (*Al*

insan u sirri wa ana sirruhu). Man is my sirr and I am his sirr." Since man is a microcosm (Kawn-i-Jāmi), he has all the attributes of God as well as the sirr of God. Every atom of the creation is crying out "I"—"I."

Shirk.—To consider another existing beside God. Shirk-i-jali is to join "another" in the Dhat, sifat, and action of God, to consider the sifat of God as separate from His Dhat. Shirk-i-Khafi is to consider that "other than God" is existent.

Shuyun.—(Pl. of Shan) Potentialities—like the potentialities of a tree in the seed.

Shathiyyat.—Words that come out of the mouth of a Wali in his state of ecstasy, like *Anal Haqqu* (I am the truth) from Mansur-i-Hallaj; *Laysa fi jubbati siwallahi*. (There is none underneath my garment but God) from Junayd; and *Subhana ma azama shani* (I am holy, now great is my position) from Bayazid-i-Bistami; *Ana nuqtatuba-i-bismillah*.—*Ana qalimun wu ana Lawhun Mahfuzun ana Arshun wa ana Kursiyun wa ana samawatun* (I am the point of the Bay of Bismillah, I am the Pen, I am the Preserved Tablet, I am the Arsh. I am the Kursi, I am the firmaments) from Hazrat Ali.

Sidratul-Muntaha. The Great Fig-tree on the outermost border of Space. It is the stage in the upward arc of ascension, at which spatial region with its manifestations of diversity ends, and the non-spatial expanse of Pure Being begins. A tree is a symbol of diversity in Unity (Kathrat dar Wabdat), the ramification of its branches, its innumerable leaves, flowers and fruits are but the outcome of one seed. At this stage, names and attributes (*asma-wa-sifat*) drop off; and Dhat alone remains. In the night of Miraj, Gabriel who had accompanied the Prophet (P. O. H.) stopped short here, saying, as Sadi has put it.

Agar ya sari mui bar tar param
Farugh-i-tajalli bisuzad param

If I fly higher by a hair-breadth
 The splendour of Glory will singe my wings.

Reason (of which Gabriel is the first embodiment) could not ascend higher than the outermost limit of diversity. It is only Nur-i-Eman, the light that lights the inner recess of the heart that could do this.—*Iz yagshäus-Sidrata ma yaghsha, ma zaghal basaru wa ma tagha*.* When that which overshadowed the Sidra overshadowed it (i.e. the Nur), the Prophet (P. O. H.) did not glance aside, nor did his sight go astray.

Sifat.—Attributes in the Dhat; manifestations of Dhat: sifat are essential to Dhat, which is known only from sifat, and without which it is “unknown and unknowable”.

Sawti-Sarmadi.—The Eternal and Incessant voice without sound and direction.—answering to the Logos of St. John. “In the beginning was Word, the Word with God and the Word was God.” It is a voice that is heard in jungles as well as in crowded market-places. It is the voice of God that Moses heard. It forms a *Shaghal* by itself with some adepts.

Suwar-ul-Haqq.—Forms in the knowledge God. When God looked at Himself, He saw Himself in a form that became the Form of Muhammad. (P. O. H.) *Haqiqat-i-Muhammadi*.

Taiyun.—Limitation. God’s consciousness of Himself was His first taiyun. A taiyun is an adam in itself. The second taiyun was His consciousness of His attributes. These are the internal taiyunat. Arwah, mithal and ajsam are external taiyunat.

Tawhid.—Losing one’s self in the Dhat of God.

* Quran, LIII, 17, 18.

Tajalli.—The illumination of Dhat. Dhat as such is darkness. The two extremes of the spectrum of light end in darkness. Darkness is really light, which the retina of the eyes is incapable of appreciating. The Mathnawi says.

*Tajalli gar tu khahī nuri dhat ast
Bi tariki darun abi hyat ast.*

Tajalli, if you say so, is the light of dhat
Within darkness lies the fount of eternal life.

When the dhat dawned upon itself, Nur appeared. This was Nuri-Muhammadi (Light of Muhammad-Peace on Him) as stated in the Hadith-i-Jabir. "Oh Jabir", said the Prophet "know that the first thing created was the light of thy Prophet." Tajalli is the appearance of Dhat in taiyunat (limitations). God appears to the devotee in the form most eagerly sought for, by him. Moses, was in search of fire in a desert on his way back to Egypt from Shuayb's (Jethro's) house in Midian (Madayun); God therefore appeared to him in a "burning bush." If one seeks Him in an image, the image appears to fulfill his desires; thus there is no disappointment even in idol worship. God has said "*Ana inda zanni abdi bi.*" "I am with the thought of my servant." If the devotee supplicates before an image, he is never disappointed, because image also is a tajalli, idolatry consisting in thinking it to be the dhat itself. Gulshanī Kaz says.

*Barahman gar bi danisti ki but chist,
Na danisti ki but juz az Khuda nist*

If the Brahmin knew what the image really is,
He would have known that it is not other-than-God.

Tashbih.—The manifestation of the attributes of God in limitation. The attributes of abd are the attributes of God in limitations. When there is thus comparison between God's attributes and abd's attributes, God is said to be in tashbih.

Tanzih.—Since His attributes are infinite, we cannot form an idea of them from our limited attributes. His attributes are incomparable to our limited attributes. God in His own attributes is in *Tanzih*. *Subhana Rabbi ka Rabbul izzati umma ya sifum*. “Pure is thy Lord, the Lord of Honor, from all that you attribute to Him.”

Tariqat.—Pilgrimage of Salik towards God by inner purifications.

Taqdir. That which is measured and “estimated.” The estimate of creation in God’s knowledge (*Ummul-Kitab*). Is this liable to change or not? If it is liable, then God’s knowledge or His omniscience becomes defective or incomplete. If it is not, what is the good of prayer? The Quran has said *Ud’uni ’astajib lakum*.^{*} “Pray unto Me and I shall accept your prayer.” With Ibn-ul-Arabi, the realities of Ayan are eternal in God’s knowledge, which also is eternal; and He granted their prayer, by manifesting Himself in their form. He only wills what they have in them to become; for knowledge is dependent on the known. *Al ilmu nisbatun tabi atun lil-malum*. Thus human actions are self-determined. God did not determine them; only in His name of Jawad (the gift-giver), He manifested them. Neither did the ayan determine their own qualities, these latter were inherent in them. A draughtsman makes a triangle on paper. He did not propose the three sides and the three angles, and the three angles being equal to two right angles; these qualities were there in a triangle (according to the Laws of Thought). If the draughtsman makes four angles, and four sides, the figure will become a square or anything else and not a triangle. It may, however, be that Ibn-ul-Arabi, the chief exponent of the doctrine that God is knowledge itself, thought that the knower, knowledge and the known are one and the same; in which case, knowledge depending on the known comes to be the Dhat depending on Itself,

^{*} Quran, XL, 60.

for there is no *masiwallah* (Other-than-God) in the first *batani* stage. In the third stage or still lower down, *ghayriyat-itibari* begins, and the Dhat controls the asma and ayan.

Abdul Karim-i-Jili, however, differed from this Shaykh. He says Ayan became what they were by His knowing them before their creation, *i.e.*, by His knowing, they became the objects of His knowledge. He knew the angles and the sides and put them in a particular way and they formed a triangle. This leaves *taqdir* in His hands. There are many Quranic verses to this effect.

*Wa tuizzu man tashau wa tudhillu man tashau biyadikal khayr, wa huwa ala kulli shayin qadir.** He elevates whomsoever He likes, He degrades whomsoever He likes. In His hand lies goodness. He is omnipotent over all." *Yef alu ma yashu wu yah kamu ma yurid.* "He does what He likes, and orders what He wills."

La tahdi man ahbabtu wa la kinnallaha yahdi man yashau. "You cannot rightly guide whomsoever you like, but God can guide whomsoever He likes."

This controversy appears to have arisen by making ayan co-eternal with God, like Aristotle having made matter co-eternal with Him. If the ayan are brought down to their proper place in the scheme of *Tanazzulat*, that is, below asma, they need not be co-eternal in point of time; they are co-eternal in His knowledge. In the regular ascent in the upper arc of *Uruj*, ayan disappear in asma, asma in *sifat* and *sifat* in Dhat and the Dhat alone remains. *Kullu man alayha fan wa yabqa wajhu rabbika dhul-jalali wal-ikram.†* All are annihilated, except the face (the Dhat) of thy Lord with His glory and mercy," *Sifat* are of secondary consideration, so also are asma and ayan. Just as one cannot say that *sifat*

* Quran, III, 26.

† Quran, LV, 26, 27.

(which are aspects of Dhat) are co-eternal with the Dhat, for they are sometimes so hidden in the dhat as to be annihilated, like tree in a seed; so also one cannot say that ayan, the forms of sifat in God's knowledge are co-eternal with the Dhat; the Dhat has priority in rank. It, therefore, controls the sifat and ayan. In this case, man simply manifests the asma that play upon him. One of the names of God is Al-Gani (the independent). When this name is manifest, man appears to be a free agent; while really in his own dhat he is an adam.

The Mathnawi says:—

*Dar ya bi wujudi kwish mawji darad,
Khas pindarad hi kasha kash ba ust.*

Ocean by itself has waves and billows,
Straw on the top thinks that it struggles with it.

In the three Internal (*batini*;) stages, there is no foreknowledge; for with God there is the "Eternal Now." *Laysa indallahi sabahun wa la masaun* (with God there is no morning and no evening). In the three manifest (*zahiri*) stages, or more correctly in the last stage (*alami zahir*), there is succession of events, and this gives rise to the idea of priority or of cause and effect.

Uluhiyat.—This term is used for the stage at which the *rab* (ruler) and *marbub* (ruled) come into play. This is the line of separation between *asma-i-ilahi* and *asmai kiyani*. *Taqdir* has its source here, where change from one *ism* into another takes place.

Ummul-kitab.—The First Intelligence, the Reality of Muhammad. (P. O. H.)

Uruj.—This is to reach the station of *Wahdat*:—The *Salik* travels from *alami-ajsan*, annihilating his body in sight or in thought, to *alam-i-mithal*. He annihilates *alam-i-mithal* and travels to *alami-arwah*; thence to *alami ayan*, thence to *Wahidayat*, and *Wahdat*,

in the reverse serial order in which he descended ; and thus reaches the point from which he had descended. The *Uruj* of the salik is up to the Light of Muhammad (P. O. H.) *Man raani faqad raul Haqq* (Whoever has seen me, has seen God) says a Hadith ; and the *Uruj* of Muhammad (P. O. H.) is up to God Himself (*Ahdiyyat*) for the Prophet is the *barzakh* between *Ahdiyyat* and *Wahdiyyat*. In this sense, said *Urfi* the Persian poet, in praise of the Prophet.

Taqdir bi ekh naqa nashanid du mahmil
Salmai hudusi tu wa Laylai qidam ra.

Taqdar has placed two litters on one camel,
 The * *Salma* of thy Transitoriness and the *Layla*
 of Eternity.

Unsur.—(Element)—The doctrine that there are only four Elements, *viz.*, air, water, fire and earth is now an exploded doctrine ; Chemistry has proved these to be compounds.—The four elements out of which, substances are formed are different ; although they go under these names ; they are beyond the confines of the three dimensions. By air, is meant the Divine Breath, *La tasubbur riha fa innaha min nafsir Rahmani.*—"Do not abuse the wind, for the wind is the breath of God". *Nafakhtu fih min ruhi* "We breathed into him (Adam) from Our breath".—It approximates to *khali* or ether. By water, is meant the Surging Ocean (*Bhrul-Musjur*) above the *Arsh*.—*Wa jaalna min al mai kullu shayin hayyun.* "We made all things, living—by water"—This perhaps is the Ocean of Nebula. Fire—is the "blazing fire that leaps up to our hearts.—*Nar-ullahi muqatul lati tattaliwu alal afyida* (Sura 110—4.) This is the fire of *Nafsi-Lawwama*, the conscience that reproaches ; or perhaps the fire which Prometheus stole out of Heaven, to animate his men of clay. The earth is the earth above the *Arsh*—the *mithali* earth, on which the *Jannat* is situated and

* There are the heroines in the love literature of the Arabs of the Days of Ignorance.

on which the Judgment Day will take place.—*Yuma tabaddulul ardu ghayrul ardi*. “On that day, We will change this earth into another earth. This is the Ard-ul-Wasiaa (the expanded earth) and is “the new earth” which St. John the Divine speaks of—(Revelation 21 : 1)

Wahdat-ul-Wujud.—There is only one existence which is the Dhat; and limitations are like billows and bubbles on the surface of water which are not realities. This is the belief of the Wujudiyyahs as led by Ibn-ul-Arabi and Asharis led by Abul Hasan Ashari. The Shuhudiyyahs led by Shaykh Ala-ud-Dowlah Samnani and Shaykh Ahmad Sirhindi believe in two existences (*viz.*, of God and ayan) and one dhat; and the Mutakallimin believe in two existences and two dhats (of God and creation.)

Wajudi-Izafi.—Also named Zahir-ul Wujud, manifestations of God with the forms and attributes of Ayan. Wujud is from *Wajd* “to find out.”

Wajd.—Attraction towards God, it is also called *jazba*.

Wajh.—Dhat. “Wherever thou turnest thy face, there is the wajh (Dhat) of God.” (*Fa ay nama tawallu fa samma wujhulla*). If wajh is dhat, is it *shay* also? The Quran says “every thing is, or is to be annihilated, except His visage” (*Kulla shayin halika illa wajhahu*) *i.e.*, the face or the dhat is not, or is not to be, annihilated. When an exception is made, it must be from a group of its own species. There is only one dhat and that is of God. There are three internal stages of Tanazzulat *viz.* Ahdiyati, Wahdat, Wahdiyyat *i.e.*, *La bi sharti shay*; (without the condition of ‘thing’); *bisharti la shay* (with the condition of no ‘thing’) and *bisharti shay* (with the conditions of ‘thing.’) In the third stage, the dhat comes under the category of “thing” and hence the exception. The Quranic saying

Laysa kamithlihi shayin (He is not like the pattern of a thing), refers to the first stage of *La bisharti shay* (Ahdiyati).

Zahir—External. When *taiyun* becomes more and more in evidence, Externality becomes more and more pronounced. Words written in ink are not seen in darkness. As more and more light is thrown on them, they become more and more prominent *i.e.*, they become **Zahir**—*i.e.*, come into Externality or Manifestation—**Zahir** screens the *batin* (internality). The more the attributes are manifest, the more the Reality becomes hidden; the more a fire-brand is turned round and round, the more is the fire-circle *in evidence*, and the fire-brand hidden from your sight. Hence it is said :—

Al ilmu hijab ul akbar

Knowledge is a great screen.

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39	11	„ Profounded.	„ Propounded.
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43	3	„ After "middle"	<i>insert</i> the word "line".
64	25	for Prophet.	<i>read</i> Quran.
80	36	„ Liwayah.	„ Lawayah.
84	2	„ Electric.	„ Electic.
86	10	„ Inverted Commas before 'after' and after 'dream' in lines 10 and 11.	
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